

Amos Welland Book
REMARKS

Campbell's no. 1
ON

Newton Centre, Mass.
Massachusetts

Some Points of Doctrine,
Apprehended by many as Unsound,

Propagated

In Preaching and Conversation, and since Published,

By the REVEREND

Mr. WILLIAM BALCH,

Pastor of the Second Church in *Bradford*.

Humbly offered to the Consideration of the
Ministers and Churches of *New-England*.

By *Samuel Wigglesworth*, M. A.

Pastor of a Church in *Ipswich*.

And,

587 *John Chipman*, M. A.

Pastor of a Church in *Beverly*.

Titus II. 7, 8. ----- In Doctrine shewing Uncorruptness, Gravity, Sincerity;
sound Speech that cannot be condemned; that he that is of the contrary Part
may be asbamed-----.

B O S T O N :

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MDCCXLVI.

To the Ministers and Churches of our Lord JESUS
CHRIST in *New-England*; Grace, Mercy and
Peace be multiplied.

Reverend, Honoured and Beloved,

IF we really tho't, that this publick Appearance of ours
needed an Apology, we should doubtless have excus'd our
selves the Work that might make such an one become necessary.
For we assure all that shall read what we have written, that as
we have no Time to spare from the necessary Business con-
stantly arising among our particular Flocks; so had we any
Surplusage of Time, we should have little Inclination to con-
sume it in Controversies; much less in controverting with the
Reverend Mr. *Balch*, for whom we have an Esteem, for his
many good Qualities. Nothing but a Perswasion, that Duty
to that great Master who hath put us into the Ministry, and
Faithfulness to his Flock, calls us, cou'd have induc'd us to
take upon us this troublesome Office. For judging the Points of
Doctrine with which we have to do (some of them at least)
to be of the greatest Importance, and seeing none else publicly
engage in their Defence, when thus openly attack'd; we said
at length to our selves, *We also will shew our Opinion*. If it
be ask'd, why so long a Delay? We reply, partly thro' hopes,
that some other of our Brethren wou'd prevent us this Labour,
and partly thro' desire that Mr. *Balch* might have Opportunity
of sober Reflection on what he had published; which perhaps
might influence him to retract the most offensive Matters, and
superseede our Remarks. Asking your Pardon for what Weak-
nesses you may find in this Conflict for the Truth, together
with your Prayers for the Smiles of Heaven upon it, we sub-
scribe,

Your Fellow-Servants, and Brethren in the Gospel of Christ,

Ipswich, May 30th.
1746.

Samuel Wigglesworth,
John Chipman.

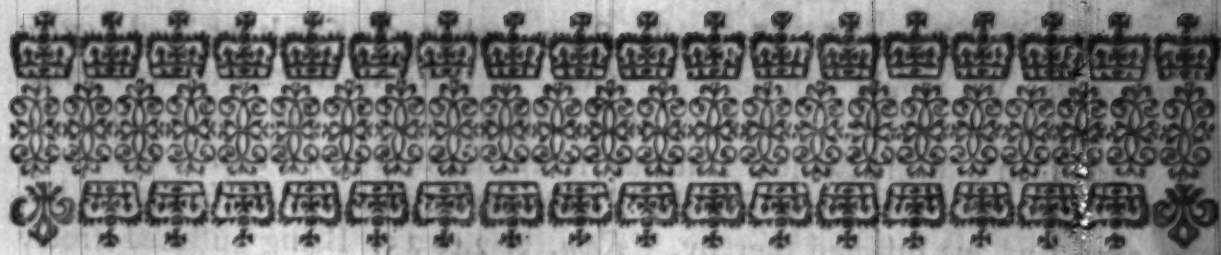
To the Ministers and Churches of our Lord Jesus
Christ in New-England; Grace, Mercy and
Blessings.

“ THIS Word *Only*, which now-a-Days they shout at so in *Luther*, is reverently heard and read in the Writings of the Fathers, saith *Erasmus*. For *St. Ambrose* saith, This is the Work of God, that he which believeth in God, should be saved *without Works freely, by Grace only receiving the Pardon of his Sins*. *Chrysostom* saith (on *Rom. 3. 27.*) But what is the *Law of Faith*? Even to be saved by Grace: Here the Apostle sheweth the Goodness of God, who not only saveth us, but also justifieth and glorifieth us, using no Works hereunto, but requiring *Faith only*. *Basil* saith, This is true and perfect Rejoicing in God, when a Man is not lifted up with his own Righteousness, but knoweth himself to be void of true Righteousness, and to be justified by *Faith only* in Christ. *Theodoret* saith, We have not believed of our own Accord, but being called we come, and being come, he exacteth not Purity and Innocence of Life at our Hands, but *Faith only* for the Pardon of our Sins. *Bernard* saith, Whosoever is touched with a Sense of his Sins, and hungreth after Righteousness, let him believe in God that justifieth Sinners, and being justified by *Faith only*, he shall have Peace with God.

Dr. JOHN WHITE.

“ Works are not the Condition of Justification, yet they are the Evidences of it. Faith justifies, and Works justify: James 2. 24. *Ye see then, how that by Works a Man is justified, and not by Faith only*. By the Righteousness of Faith we are acquitted from Sin, and by the Righteousness of Works we are acquitted from Guile and Hypocrisy. --- Tho' Works have nothing to do in the Court of Heaven, in Matter of Justification; yet they have a Voice of Testimony in the Court of Conscience. --- Faith gives us a Title to Christ's Righteousness; but Works give an Evidence of it.

Dr. MANTON, Vol. 3. Page 28.

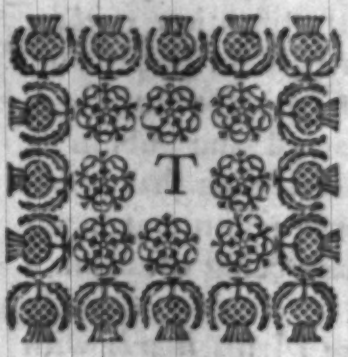


R E M A R K S

ON SOME

Unsound Doctrines,

Propagated by the Rev. Mr. *William Balch.*



THE Rev. Mr. *Balch* having three Years ago published a SERMON, upon *Faith* and *Works*, wherein we apprehend that there are Opinions divulged contrary to true Scripture-Doctrine of *Justification*; and having since that in an APPENDIX to a Pamphlet bearing Date September 11. 1744, rehearsed and defended other exceptionable Tenets; We shall, with all proper Regards to his Person and Station, freely give our Thoughts upon these his Writings, so far as we think necessary.

And,

First, We shall offer our Thoughts relating to some exceptionable Things, which we find in his said SERMON, entitled, *The Apostles St. PAUL and St. JAMES Reconcil'd*, with respect to *Faith* and *Works*.

As to this Discourse, We are offended with the DESIGN of the Piece, and his METHOD of prosecuting that Design.

I. The evident DESIGN of the *Sermon* (in our Apprehension) is to attribute to *Works*, or christian Obedience, such a Part in Man's *Justification*, as is contrary to the *Scripture*, the infallible Touchstone of Truth, and inconsistent with the Divinity of the *Reformed Churches* in their purest Estate: from both which we are taught, that it is *Faith*, and that *Only*, which *justifies*, in the most important Sense of the Term.

But

But to avoid all Room for Misconstruction, when we speak of *Justification by Faith alone*, we would not be understood, as if Faith were the *meritorious Cause* of our Justification, or that we are justified *for* our Faith; it is CHRIST alone who justifies in this Sense: But our Intent is, that our Faith is the alone *Instrument* (on our Part) by which the Redeemer's justifying *Righteousness* becomes *ours*, and we justified thereby. *Rom. 3. 24, 25.* Being justified freely by his Grace, thro' the *Redemption which is in Jesus Christ*; whom God hath set forth to be a Propitiation, thro' *Faith in his Blood*, &c. Nor do we accuse Mr. Balch as directly and explicitly placing the Works of the Law in the Room of Christ's Merits, respecting Man's Justification, several Passages in his Sermon carrying a Face to the contrary; but rather as *joining Works* with *Faith*, if not setting them *alone*, as the Condition of our receiving Justification by Christ's Merits. We say *if not setting them alone*---because, if Mr. Balch, in what Influence on our Justification he allows to *Faith*, do consider Faith merely as a *Work*, and not as a gracious Act of special Efficacy and Significance, whereby the Soul becomes mystically and spiritually united to the Redeemer, partakes of his *Righteousness*, and derives a Power of performing *Good Works*; If, we say, it be under this Notion and in this Light, that he considers Faith, as acting its Part in our Justification; then we think that he makes *Works alone* the Method or Condition of our receiving Christ's justifying Merits.

But let the Matter of Offence be, his *joining Works with Faith, as the Method or Condition of our receiving, and becoming entitled to Christ's justifying Merits.* To prove that this is Matter of Fact, it would be eno' to ask, Why else is he so much concerned to *enervate* the Testimony for Justification *without Works*, which is usually brought from the Words of the Apostle Paul, *Rom. 3. 28. Therefore we conclude that a Man is justified by Faith, without the Deeds of the Law?* Why was an whole Sermon compos'd, preach'd and publish'd, offering another Way of reconciling St. Paul and St. James, than that commonly received? And why so unnatural and violent Construction put upon the *Deeds of the Law*, but to prevent his *Justification by Works* being condemn'd by Scripture; and to explode Justification by *Faith only*?

But besides this strong *Implication*, his Design of *joining Man's Works* with his *Faith* in Justification, is open and avowed throughout his Sermon.

Let it be remembred in the first Place, That whereas the Apostle James, in that Passage, whose Reconciliation with the Apostle Paul he hath undertaken, saith, *That by Works a Man is justified*, Mr. Balch hath abundantly declared it to be his Opinion, That St. James's *Justification* is none other than that great and important Justification, "which includes in it Remission of Sins, and the divine Acceptance, and puts a Man in the Way of eternal Life."

Page 7.

Again, Page 9. he says, "We may in the next Place inquire, what he intends by *Faith* and *Works*, by which he says a Man is justified; for this is clearly implied, when he asserts, that a Man is *justified by Works, and not by Faith only*-----that they must be *both together* in this Affair, (let any say what they will to the contrary.)" ————— And

And Page 11. " But only as they (i. e. *Works*) are together with Faith, the Condition of the Gospel-Covenant, and what God requires on our Part in order to our inheriting eternal Life, which Jesus Christ hath purchased." And *Ibid.* " But he first by his Gospel and Grace brings Men thro' Faith and Repentance, to true Goodness, to a sincere, tho' imperfect Conformity to the divine Will; and then *has* obtain'd the Acceptance of God and eternal Life for them." And again, Page 19. " For these I say, not as the Way to merit Heaven, but only as the Way to come to the Enjoyment of that Possession purchased for them by the Lord Jesus Christ." And in Page 20. we find him saying, " And is not this agreeable, not only to the whole Current of the Scripture, but also to the best Reason of Mankind? which hath ever told them, that if they would please God, it must be by *doing well*: That if they would be acceptable in his Sight, it must be by an Imitation of him in his moral Perfections." And Page 22. " The inspired Writers universally agree, and this is the whole Tendency and Scope of their Doctrine everywhere to assure us, that *Well-doing* is the Way to Acceptance and Favour with God thro' Christ." And p. 25. " Whereas, methinks, any one might perceive, they (i. e. *Works*) are necessary on our Part, in order to our receiving it (i. e. Heaven) as a free Gift of God, thro' Christ." With many other Passages of the like Nature.

And now, Is this the scriptural Doctrine of *Justification*? Is this Account of it agreeable to the Principles of the reformed Churches?

As to the Scripture, all we shall say at present is, ----That the Text in *Rom. 3. 28.* which Mr. Balch hath so strenuously laboured to make speak favourably of his Opinion, will, after all that he hath done, be an eternal Confutation of it. For it asserts, *That a Man is justified by Faith, without the Deeds of the Law*: Which *Deeds of the Law*, we hope in the Sequel to prove, to be none other, than those *Works* to which Mr. Balch attributes our Justification. So that the Apostle Paul and he will appear to have had very different Sentiments respecting Justification. More scriptural Proof may occur hereafter.

What the Judgment of the reformed Churches hath been, respecting this important Article of our Salvation, we mean our *Justification*, we shall now consider. The ancient Fathers of the christian Church were far from Mr. Balch's Opinion, as we have shewed in some Instances, from Dr. White, in the Beginning of this Essay: And many more of them might be cited to the same Purpose. The *Romish* Church indeed, confounding *Justification* with *Sanctification*, and insisting that the *Imputation of Righteousness*, implies nothing else, than the *Infusion of Righteousness*, i. e. the Quality of Righteousness, into a Man; will in this Particular readily concur with him, in saying, That it is by *Grace* wrought within us, and *Works* of Righteousness and Charity performed by us, that we become entitled to the Redemption purchased by Christ. This is Part of the Doctrine of the Council of Trent; as any one may read that pleases. But when that God, who caused the Light to shine out

out of Darkneſs, was pleaſed to diſpell the Shadows of the Night, that had ſo long covered the chriſtian World, and bring on the Reformation; theſe popiſh Abſurdities, relating to Juſtification, were rejected among other Errors of the *Mother of Harlots*. And we think, Mr. *Bale* has not done Juſtice to the *British* Reformation, when he inſinuates (p. 12, 30.) That they were the *unrequired* and *uncommanded* Works of the apoſtate Church, which our *reforming Fathers* had in their Eye, when they taught Juſtification by Faith, without Works. 'Tis evident that they meant the Deeds of the *moral Law*; *required* and *commanded* Works. As may be ſeen by reading the XIth, XIIth and XIIIth of their XXXIX Articles; which remove the Confuſion and Falſhood, with which Popery had deſil'd Chriſt's pure Doctrin, and diſtinguiſh between Juſtification and Sanctification; affirming, that we are *juſtified* for the Merit of Chriſt, by *Faith*, and that *only*; and that *Good Works* are ſo far from bearing any Part in our Juſtification, that they evermore *follow* after Juſtification, and are the *Fruits* of that *Faith*, by which we are juſtified.

Article XI. "We are accounted righteous before God, *only for the Merit of our Lord and Saviour Jeſus Chriſt*, by *Faith*, and not for our own Works or Deſervings. Wherefore, that we are juſtified by *Faith only*, is a moſt wholeſome Doctrin, and full of Comfort; as more largely is expreſs'd in the *Homily of Juſtification*."

Article XII. "Albeit that *Good Works*, which are the Fruits of Faith, and follow after Juſtification, cannot put away our Sin, and endure the Severity of God's Judgment; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily from a true and lively Faith; inſomuch that by them a lively Faith may be as evidently known, as a Tree is diſcerned by the Fruit."

Article XIII. "Works done before the Grace of Chriſt, and the Inſpiration of his Spirit, are not pleaſing to God; forasmuch as they ſpring not of Faith in Jeſus Chriſt, &c."

In this Extract from the Articles of the *English Church*, we not only ſee, that ſhe diſclaimed all Juſtification by *Good Works*; but are furniſhed with an Argument, why Works cannot juſtify; *viz.* Because they have *no Being* until after Juſtification.

Let us in the next Place caſt our Eye upon the *Westminster-Confession*; and ſee if the *Westminster-Assembly* of Divines were not of the ſame Opinion.

Chap. XI. concerning *Juſtification*. "Thoſe whom God effectually calleth, them he alſo juſtifieth; not by infuſing Righteouſneſs into them, but by pardoning their Sins, and by accounting and accepting their Perſons as righteous; not for any Thing wrought in them, or done by them, but for Chriſt's Sake alone; nor by imputing Faith it ſelf, the Act of believing, or any other evangelical Obedience to them, as their Righteouſneſs; but by imputing the Obedience and Satisfaction of Chriſt unto them; they receiving and reſting on him, and his Righteouſneſs"

“ousness by Faith; which Faith they have not of themselves, it is the
“Gift of God.

“Faith, thus receiving and resting on Christ and his Righteousness, is
“the *Alone Instrument* of Justification; yet it is not alone in the Person justifi-
“fied, but is ever accompanied with all other saving Graces, and is no dead
“Faith, but worketh by Love.”

Our *New-England-Confession* of Faith is nearly the same, in few Words only differing.---Mr. Balch's Doctrine is therefore contrary to the Articles of the Church of England, and the *Westminster* and *New England* Confessions; and consequently stands condemned by them. They all agree, that no Man is justified on account of any Thing wrought in him or done by him, but by Christ's Righteousness, which he receives by Faith only; tho' that Faith is not Alone in the Person justify'd.

And we might easily cite Passages out of the Writings of some of the most eminent Divines of our Country, who having wrote long since our Publick Confession was agreed to, and with general Approbation, it must be allow'd an Argument of these Churches general Adherence to the formerly received Principles. We shall mention two Gentlemen only, remarkable for their Learning and Orthodoxy, viz. Mr. President WILLARD, and Dr. COTTON MATHER. The Former of these, in his Lectures on the *Assembly's Catechism*, expresses himself thus.---“It is by Faith alone, that we receive this Righteousness, and so are justified: And when we say, that 'tis Faith alone that justifieth, it is in Opposition to every other Grace in us, and all the Works of Holiness and Righteousness done by us. This is the one Grace, that hath any Hand in the Justification of a Sinner before God.” The Latter thus,---“Faith is the Instrument of our Justification. By Faith we accept and apply the Righteousness of our Lord Jesus Christ, for our Justification before God. ----- Faith doth not justify us, as it is a *Work*: No, it is *Instrumentally*, and *Relatively*, and because it carries us to the Righteousness of our Lord Jesus Christ.” See his Sermon, intitled, *The everlasting Gospel*. But some will answer perhaps, *Our Fathers, where are they?* These orthodox Divines are in their Graves, and the present Generation of Men perhaps think and teach otherwise. We hope, not so; howsoever some Persons may fear, and others wish. We hope, the Approvers of Mr. Balch's Sermon are comparatively few. And we have not been able to read or hear the present Set of Pastors of our Churches represented as generally *Arminianizing*, without some Degree of Indignation. To be sure, the printed Works of many of them wipe off this Reproach; and notwithstanding the Accusations of this Nature, which have been thrown out against our Colleges, it is no small Pleasure to us to find, that the Divinity, which is publicly Taught therein, is diametrically opposite to the Doctrine of Mr. Balch's Sermon, now under our Consideration. And the present Reverend PROFESSOR of Theology, in *Harvard-College* †, having favour'd us with the Use of some of his *Manuscripts*, on this Occasion;

we shall transcribe some Part of them, on the Subject of *Justification*: Not without hope, that our thus bringing *his* Thoughts and Reasonings on this Subject to Light may be of Service to the Cause of Truth.

The *Professor*, in his publick Lectures *Anno* 1740, handling the important Subject of *Justification*, from Rom. III. 24, 25. *Being justified freely by his Grace, through the Redemption which is in Jesus Christ; whom God hath set forth to be a Propitiation thro' Faith in his Blood, to declare his Righteousness for the Remission of Sins, which are past, thro' the Forbearance of God:---* At length proposeth the following Question, viz. "Whether it be by *Faith only*, that we are justified? In way of Reply to which, he saith,--- "For the better understanding of this Inquiry, you must observe,

1. "That the Meaning of it is not, *Whether we are so justified by Faith Alone, as to exclude the Grace of God, or the Redemption which is in Jesus Christ, from a superiour Influence, or Causality, in our Justification?* For it is manifest from my Text itself, that our being justified freely, by the Grace of God, thro' the Redemption which is in Jesus Christ, is very consistent with our being justified by *Faith in his Blood*. And therefore the Design of the Inquiry is only, Whether there be any Thing else in us, besides *Faith*, whereby we are justified?

Again,

2. "The Inquiry is not, *Whether we are justified by Faith, unattended by other Graces, and destitute of Good Works?* For it is maintain'd by the Assertors of Justification by *Faith alone*, that the Faith by which we are justified, is evermore attended with all other Graces which accompany Salvation, and is an active abiding Principle of Obedience to the Will of God: And that a Faith which is not attended with other Graces, and productive of Good Works, cannot profit us, being no better than the Faith of Devils. And therefore the Meaning of this Inquiry is, Whether any Thing else in us, whether any of those Graces which always accompany Faith in Jesus Christ, or the Good Works which flow from it, have the same Concern and Influence in our Justification, which Faith hath? And, Whether we can be said to be justified by them, in the same Sense, in which we are said to be justified by Faith?

"Now in Answer to the Question, thus stated, I must say, That it is by *Faith only that we are justified*. That there is nothing else in us, not included in the Nature of Faith, nor is there any Thing that can be done by us, which can have the same Influence on our Justification, that Faith has; or by which we can be said to be justified in the same Sense, wherein we are said to be justified by Faith.

First, "There is nothing else in us, not included in the Nature of Faith, which hath the same Influence on our Justification, that Faith has, or by which we can be said to be justified in the same Sense, wherein we are said to be justified by Faith.

"For,

“ For,

1. “ We are never in Scripture said to be justified by *Hope* or *Charity*, or
 “ any other Grace, as we are often said to be by Faith. Now this alone is a
 “ strong Presumption, that Faith hath some Influence on our Justification
 “ which is peculiar to itself, some Influence which no other Grace hath.
 2. “ Faith is the only Grace by which the *Union* between Christ and Be-
 “ lievers is compleated on their Part. *He dwelleth in our Hearts by Faith*,
 “ Eph. 3. 17. As Christ takes all whom the Father hath given him for
 “ his own, that he may give to them eternal Life, and all the Blessings
 “ preparatory to it, or comprized in it; so they by Faith, and not any o-
 “ ther Grace, receive him in the several Offices he executes in order hereunto :
 “ And until they thus receive him by Faith, notwithstanding the previous
 “ Purposes of his Grace towards them, they do not become actually united
 “ to him; because that Consent, in which the *Union* between Christ and
 “ them is founded, is ’till then wanting on their Part. Now since ’tis
 “ by Faith alone that we become united to Christ, it must be by Faith alone
 “ that we are justified. For it is our being in *Jesus Christ*, that is the Con-
 “ dition of his being *made of God Righteousness to us*, 1 Cor. 6. 30. And he
 “ hath made us accepted in the Beloved, Eph. 1. 6. And hath blessed us with
 “ all spiritual Blessings in Christ.

“ Secondly, *There is nothing which can be done by us, whereby we can*
 “ *be said to be justified in the same Sense, in which we are said to be jus-*
 “ *tified by Faith.* For tho’ the Faith, whereby we are justified, be an
 “ active abiding Principle of universal sincere Obedience to the Will of
 “ God, and so is evermore productive of Good Works; yet these Good
 “ Works have not the same Concern in our Justification which Faith
 “ hath, but this hath an Influence peculiar to itself. It is the only Con-
 “ dition required in order to the Imputation of Christ’s Righteousness to
 “ us; and so there is nothing which can be done by us, whereby we
 “ can be said to be justified, in the same Sense wherein we are said to be
 “ justified by Faith: as will appear if we consider,

“ 1. *That the Influence of Faith, and of Works, on our Justification, are*
 “ *frequently in Scripture opposed to each other.* From whence we may ar-
 “ gue, that we are justified by Faith only, or by Works only, or by
 “ Faith and Works together. Now that we are not justified by Works
 “ only, exclusive of Faith, is readily allow’d, even by those who deny
 “ our being justify’d by Faith alone; and that we are not justified by Faith
 “ and Works together, as having each a like Influence, is manifest from the
 “ Opposition in which the Scriptures often set them to one another, so as by
 “ the *Former* to exclude the *Latter* from the Business of our Justification;
 “ according to what we read, Rom. 3. 28. *Therefore we conclude that a*
 “ *Man is justified by Faith, without the Deeds of the Law.* So again, Rom.
 “ 4. 5, 6. *To him that worketh not, but believeth on him that justifieth the Un-*
 “ *godly, his Faith is counted for Righteousness.* Even as David also describeth
 “ the Blessedness of the Man, unto whom the Lord imputeth Righteousness, with-

“ *out Works.* And to mention no more, the Apostle saith in Gal. 2. 16.
 “ *Knowing that a Man is not justified by the Works of the Law, but by the Faith*
 “ *of Jesus Christ, even we have believed in Jesus Christ, that we might be justi-*
 “ *fied by the Faith of Jesus Christ, and not by the Works of the Law. For by*
 “ *the Works of the Law shall no Flesh be justified.*

“ Now if we are not justified by Works alone, nor by Faith and Works
 “ together, it remains that we must be justified by Faith only; that Faith
 “ hath an Influence on our Justification peculiar to itself, from which there-
 “ fore Works are excluded; and that the rather, because to admit Works to
 “ the same Influence with Faith, in our Justification, is to *establish our own*
 “ *Righteousness*, and to exclude the Righteousness and Grace of God, and the
 “ Redemption which is in Jesus Christ, from the Influence and Causality
 “ which the Scriptures assign them in this Affair. Whereas, on the contrary,
 “ the Doctrine of Justification by Faith only, excludes our own Righteous-
 “ ness, and pays all due Honour to the Righteousness and Grace of God,
 “ and the Redemption by Jesus Christ. I proceed to say,

“ 2. That we cannot be said to be justified by Works, in the same Sense
 “ in which we are said to be justified by Faith, *Because the Scriptures not*
 “ *only exclude Works in general from such an Influence on our Justification;*
 “ *but in particular exclude Works of the moral Law, Works performed before*
 “ *the ceremonial Law was instituted, and Works done after Conversion.* Here are
 “ four Things, which it may be worth while to consider the Evidence of
 “ distinctly.

“ 1. Then, the Scriptures exclude Works in general, of whatsoever Sort,
 “ from such an Influence on our Justification, as they ascribe to Faith. The
 “ Truth of this is evident, not only from the Opposition they are frequently
 “ set in to each other, as was observed under the foregoing Head; but also
 “ because the Scriptures don't only say, that we are not justified by the
 “ *Works of the Law*, but that we are not justified by *Works*; using a gene-
 “ ral Term, as in Rom. 4. 5. *To him that worketh not, but believeth on him*
 “ *that justifieth the Ungodly, his Faith is counted for Righteousness.* And so
 “ Ver. 6. *God imputeth Righteousness, without Works.* To which we may
 “ add, That the Reason which the Scriptures frequently give for removing
 “ Works from the Business of our Justification, is such as reaches all Good
 “ Works whatsoever; for it is to *exclude Boasting*; as we read, Rom. 3.
 “ 27. *Where is Boasting then? It is excluded. By what Law? Of Works?*
 “ Nay, but by the *Law of Faith.* So again, Rom. 4. 2, 4. *If Abraham*
 “ *was justified by Works, he hath whereof to glory.---- Now to him that worketh*
 “ *is the Reward not reckoned of Grace, but of Debt.* Now if one great De-
 “ sign of excluding Works from such a Concern in our Justification, as Faith
 “ has, be to prevent *Boasting*, then it is manifest that all Works whatsoever,
 “ upon which Men can pretend to value themselves, must be excluded ac-
 “ cording to the Reasoning of the Scriptures. Because that the better any
 “ Work is in its own Nature, the more apt Men will be to value them-
 “ selves upon it, and glory in it.

“ And

“ And lest any should say, that how reasonable soever this Supposition
 “ may seem, yet it was not in Fact the Case of the *Jews*, to whom it may
 “ be imagined that the Apostle had an especial Reference in his Discourse
 “ about Justification; but that they boasted much more of their *ceremonial*
 “ Observances, than of their Obedience to the *moral Law*: --- To correct
 “ such a Mistake as this, you may observe; that the *Pharisee*, in his ostenta-
 “ tious Prayer, recorded, *Luk. 18. 11, 12.* don't thank God only, or prin-
 “ cipally, that he gave *Tithes* of all that he possess'd; but that he was not
 “ as other Men, *Extortioners, Unjust, Adulterers*: i. e. He was no Trans-
 “ gressor of the *moral Law*. And so again we may observe, That in the
 “ very Epistle, wherein the Apostle insists so much upon Justification by
 “ Faith, without the Deeds of the Law; it is the *moral Law* chiefly, which
 “ he charges the *Jews* with priding themselves in. *Rom. 2. 17, 18, 19, 20.*
 “ ‘Behold (says he) thou art called a *Jew*, and retest in the Law, and
 “ makest thy Boast of God; and knowest his Will, and approvest the
 “ Things that are more excellent, being instructed out of the Law: And
 “ art confident that thou thy self are a Guide of the Blind, a Light to
 “ them that are in Darkness; an instructor of the Foolish, & Teacher of
 “ Babes: Which hast the Form of Knowledge, and of the Truth of the
 “ Law’. Now to be satisfied what Law this was, which the *Jew* valued
 “ himself so much upon; you need only read what follows, in Verses, 21,
 “ 22, 23. ‘Thou that preacheest, a Man should not steal, dost thou steal?
 “ Thou that savest, a Man should not commit Adultery, dost thou commit
 “ Adultery? Thou that abhorrest Idols, dost thou commit Sacrilege? Thou
 “ that makest thy Boast of the Law, thro’ breaking the Law dishonourest
 “ thou God.’ It is plain, that the *Jew* dishonoured God, by breaking the
 “ same Law he boasted of; and that this was not the *ceremonial Law*, but the
 “ *Moral*, is evident from all the Violations of it, in which the Apostle in-
 “ stances. And this brings me to say,

“ 2. That the Scriptures very particularly exclude Works of the *moral Law*,
 “ from such an Influence on our Justification, as they ascribe to Faith. The
 “ Truth of this, I think, will evidently appear to any Man, who shall read
 “ the three first Chapters of the Epistle to the *Romans*, with due Attention.
 “ For there he will find, that it is the Law of Nature, or the *moral Law*,
 “ which is all along spoken of; and that they are the Deeds of this Law,
 “ which the Apostle is so very careful to exclude from that Concern in our
 “ Justification, which he ascribes to Faith. It is the Law written on Men's
 “ Hearts, *Rom. 3. 15.* The Law which forbids Theft, Adultery, and Idola-
 “ try, Ver. 21, 22. The Law, by which is the Knowledge of Sin; and
 “ by which all the World are become guilty before God, Ver. 19, 20.
 “ and no other, of which, and it's Deeds, the Apostle speaks.

“ And that you may not think this strange, I must proceed to say, ---
 “ 3. That the Scriptures exclude Works performed before the *ceremonial Law*
 “ was instituted, from an Influence on our Justification. The Truth of this
 “ appears from the next Chapter, where Abraham is represented as justified,
 “ not

“ not by Works, but by Faith; and that not in *Circumcision*, but in *Uncircumcision*, Ver. 2, 9, 10. I shall only add,---

“ 4. That the Scriptures, in like Manner, *exclude Works done after Conversion*. This appears from the Case of *David*, who confesseth, Psal. 130. 3. and 143. 2. That *no Man can stand before God* in his own Righteousness; which he might do, if his Works could justify him.

Thus Mr. *Professor* hath, in what we have here transcribed from his Writings, shewed the Inconsistency of Mr. *Balch's* Sentiments with the Justification taught in the Scriptures; and we think there is no need of our adding any thing further on this Head.

And now we come,

II. To declare our selves offended with the *Method*, in which Mr. *Balch* hath prosecuted his Design; viz. By offering Violence (as we apprehend) to sacred Scripture; giving an unscriptural, defective Account of justifying Faith; and misrepresenting the Tenets of such as think diversly from himself.

(I.) We think it plain, that he hath forcibly shut the Mouth of that Word, which we esteem our Oracle, that it should not condemn his Justification by Works. For (to pass by many of his Glosses on the Scriptures, which we can by no means approve) whereas the Apostle Paul hath said, Rom. 3. 25. ---That a Man is justified by Faith, without the Deeds of the Law; Mr. *Balch* thinks he hath forever silenc'd this Testimony for Justification by Faith alone, by affirming, That the Law meant by the Apostle, is the Ceremonial Law, not the Moral; and that the Deeds of the Law, are to be understood of the Rites and Ceremonies of the Mosaic or Jewish Dispensation. Now, that we may not be thought to wrong him in this Representation; we shall transcribe some Passages of his Sermon. He hath these Observations in Page 15. “ In order “ therefore to our understanding rightly what the Apostle means by Faith, “ without the Deeds of the Law; ’tis necessary that we should take into our “ View, the Occasion of his Writing this Epistle, together with those Others “ mentioned; which was a Controversy, which in that Day subsisted in the “ Church, about the Necessity of Circumcision, and of the other Jewish Rites “ and Ceremonies. There were those who blended Christianity and Judaism “ together, making an impure Mixture of the Law and Gospel; (not of christian Faith and Obedience, as some have ungroundedly imagined, but of “ the Jewish Law and Christian Religion.) --- “ Now it was in Opposition “ to this prevailing Mistake, that the Apostle Paul wrote most of his Epistles; and this is the true Key to a right Understanding of him. Particularly in confronting this Error, he asserts the Necessity of Faith, and the Sufficiency of that alone in order to Salvation.”---See also Page 16. “ By “ the Deeds of the Law, he cannot possibly mean (what Libertines and Antinomians would fain have him mean) Moral Righteousness, and Obedience; “ but he must intend the Jewish Rites and Ceremonies. And that the Apostle “ did intend by that Phrase, Circumcision, and the Rites and Ceremonies of “ the

“ the *Jewish Law*, is evident.”---And to omit many other Sentences of the
 “ same Import, see *Page 18*- “ But now if we understand him of the *Jewish*
 “ Rites and Ceremonies ; there is no Contradiction at all.” And a little
 lower, “ And, by the *Deeds of the Law*, which he (i. e. *Paul*) excludes from
 “ any Influence in this Affair, intending the Rites and Ceremonies of the
 “ *Jewish Law*.”

Now that this Gloss of Mr. *Balch*'s (let him have adopted it from whom he
 will) is a *corrupt* one, and a *wresting the Scripture* from its genuine Sense,
 we think is evident from what we have cited already on this Subject from Mr.
Professor's Manuscripts. For it may be easily remembered how he hath obser-
 ved and collected from the three first Chapters of the Epistle to the *Romans*,
 “ that it is the Law of *Nature* or *Moral Law*, which is all along spoken of ;
 “ and that they are the *Deeds* of this Law, which the Apostle *Paul* is so care-
 “ ful to exclude from that Concern in our Justification, which he ascribes to
 “ *Faith* : That the Law there spoken of is the Law that is written in *Mens*
 “ *Hearts*, the Law which forbade *Theft*, *Adultery* and *Idolatry* ; the Law by
 “ which was the *Knowledge of Sin*, and by which *all the World* are become
 “ *guilty before God*, and no other ; of which and its Deeds the Apostle speaks.”
 And it may be added, That it is the Law, which was *not made void* by Faith,
 but rather *established* by it, *Rom. 3. 31.* which cannot be understood of the
Ceremonial Law (for that is abolished, not established by Faith) but of the
Moral, which is establish'd by Faith, in more Senses than one.

But let us now consider, how Mr. *Balch* supports his explaining of *Rom. 3.*
28. as speaking of the *Jewish Rites and Ceremonies* under this Phrase, the *Deeds*
of the Law. And here we find his principal Arguments are two. First, he
 argues from the *Occasion and Design* of the Apostle's Epistle to the *Romans* ;
 and Secondly, From the otherwise irreconcilable *Contradiction* there would be
 between the two Apostles *Paul* and *James*.

First, Mr. *Balch* insists, that the *Occasion and Design* of the Apostle *Paul*'s
 Epistle to the *Romans*, well attended to, will make it evident, that by the *Deeds*
 of the Law he must mean the *Deeds of the Ceremonial or Jewish Law*.---
 “ The *Occasion* of his Writing this Epistle (says he) was a *Controversy*, which
 “ in that Day subsisted in the Church, about the Necessity of *Circumcision*,
 “ and other Jewish Rites and Ceremonies. There were those who blended
 “ Christianity and Judaism together ; making an impure Mixture of the Law
 “ and Gospel. --- Now it was in Opposition to this prevailing Mistake, that
 “ the Apostle *Paul* wrote most of his Epistles. --- Particularly in confronting
 “ this Error, he asserts the Necessity of Faith, and the Sufficiency of that alone
 “ in order to Salvation.” As we have cited above under another Head,
 from the 15th Page of his Sermon.

Mr. *Balch*'s Argumentation is plainly this : The Apostle's chief Design in
 his Epistle to the *Romans* being manifestly to exclude the Rites of the *Ceremo-*
niel Law, from a Place in christian Divinity, upon a Controversy respecting
 them, which had arisen in the christian Church ; it is therefore most likely,
 that these *Jewish Rites and Ceremonies*, and none other, are the Things
 which

which under the Style of the *Deeds of the Law*, he would exclude from any Part in our *Justification*.

But what if Mr. *Balch* is mistaken, in what he takes to be the Occasion and Design of the Apostle *Paul*, in writing most of his Epistles? We verily believe he is mistaken respecting this Epistle, with which Himself and We are now principally concerned, viz. that to the *Romans*. For greater Justice (in our, as well as many other Men's Apprehension) would be done the Apostle, if we should say, that his great Design in this Epistle was to obviate such Doctrine as Mr. *Balch* has delivered to the World in the Sermon now under Consideration. And if there be need to tell what was the *Occasion*, let it be this: *The Leaven of the Scribes and Pharisees*, which consisted partly in their Doctrine of *Justification by Works*, had already began to work among the *Gentiles*, as well as *Jews*: And respecting the Church of *Rome* in particular, the Apostle foresaw by the prophetick Spirit, that in a short Time it would prevail to leaven the whole Lump; as indeed it did, becoming no small Part of her odious Apostacy, for which Christ hath no Pleasure in her. To justify which Opinion of ours, concerning the *Occasion* and *Design* of the Apostle in this Epistle; Mr. *Balch* knows, that many learned and judicious Interpreters Judgment might be produced: But we chuse to let the Apostle speak for himself. So far is it from Truth, which he observes (*Page 16.*) that his Opinion is justified from many Passages in the Epistle; that we think there are many Passages in it that plainly contradict him. For if those Passages, taken Notice of in the three first Chapters by Mr. *Professor*, do prove, that it is the Law of Nature or Moral Law, of which the Apostle speaks in several Places; then it cannot, consistently with Truth be said, that the Matter of this Epistle argues his Design to be only an Exclusion of the Rites and Ceremonies of the Jewish Law: Or that the Occasion of his Writing was to confront the Mistake of those who would mingle *Judaism* and *Christianity*, at least principally; but rather the Error of those, who would make as impure a Mixture of Man's Obedience, with his Faith in applying the Righteousness of Christ for Justification. If the Apostle herein affirms, that *Abraham* was justified, not by Works, but by Faith, and that even in *Uncircumcision*, it is a Proof, that the Apostle's Design (in Part at least) in this Epistle was to assert Justification by Faith, in Opposition to Moral Works: Since *Abraham's* Justification by Faith, while in *Uncircumcision*, was of a prior Date to the Ceremonial Law. So also, if *Stealing*, and *Adultery*, and *Idolatry* be Violations of the Moral Law; then it is plain and evident, that it is the Moral Law, which the Apostle hath before his Eyes, in the second Chapter of this Epistle, and whereof he would shame Men out of their vain Boasting. And to omit a Multitude of other Passages to our present Purpose; the Apostle tells the *Roman* Believers, Chap. the 7th, Verse the 4th. *Ye are also become dead to the Law by the Body of Christ*. By which, it is evident, that he means the Moral, Eternal Law; the same Law whose Rectitude discovers the Obliquity of Men's Lusts and evil Works: For it follows in the 7th Verse,---*Nay, I had not known Sin, but by the Law: I had not known Lust, except the Law had said, Thou shalt not covet.*

But

But then,

Secondly, Mr. Balch's principal Argument, whereby he would prove, that the Apostle Paul's *Deeds of the Law*, which he excludes from any Part in our Justification, mean the Deeds of the ceremonial Law, is, *Because otherwise there will be an irreconcilable Contradiction between the Apostles Paul and James.*----- To reconcile these two Apostles, respecting Faith and Works, is the professed Aim of his Sermon.

These two Apostles having written concerning Faith and Works; the Former affirming, *That a Man is justified by Faith, without the Deeds of the Law*; and the Latter, *That by Works a Man is justified, and not by Faith only*; Mr. Balch saith (and we join him in it) that these divinely inspired Penmen of sacred Writ must not by any Means be understood as really contradicting one another.

But according to him, there is *no Way* of reconciling them, but by *varying the Sense* in which these Apostles use the Term *Law*, with it's *Deeds and Works*. That it is necessary to consider the Former as speaking of the ceremonial Law and it's Rites, and the Latter of the moral Law and it's Works. Page 18.

“ For reconciling him (i. e. the Apostle Paul) with the Apostle James, which is the Subject I am upon; this, I say, *can never be done*, if we should suppose that by the *Deeds of the Law*, he intends the Deeds of the moral Law. For so he would intend the very same Thing by that Phrase, that James intends by *Works*; and then they would contradict one another in flat Terms: James would say, that a Man was justified by *Works* together with Faith: Paul, that he was *not*, but was justified by *Faith* without them. James would say, that a Man was *not* justified by *Faith* only; Paul, that he was. But now if we understand him (i. e. Paul) of the Jewish Rites and Ceremonies, there is no Contradiction.” This is Mr. Balch's Opinion.

Nevertheless, for our Part, we do not in the least Despair of finding another Method of reconciling these holy Penmen of Scripture, and with *less Violence* to any Part of the Word of God. We are perswaded, that a various Sense may, with much more Truth, be put upon the Term *Faith*, as it is used by those Apostles. That the Faith of the Apostle Paul is to be understood of a compleat evangelical Faith, i. e. One that subsists not only in the Judgment, but Heart and Affections; that not only assents to the *Doctrines* as Truths, but embraces the *Promises*, as good Things; more especially receives and depends upon the tendered Saviour, in all his Offices, and for all his Benefits. John 1. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe in his Name.* This is the Faith whereof the Apostle Paul saith, *That a Man is justified by it, without the Deeds of the Law.* i. e. Tho' it never be found without the *Deeds of the Law*, seeing it is a perpetual internal Principle of all Good Works; yet these Good Works which flow from it, participate not with it in its justifying Influences. Very diverse from this Faith is that of the Apostle James; viz. As Mr. Balch himself hath described it, “ *A meer naked Assent*”

to revealed Truths": Which is so far from justifying alone, that it doth not justify at all, but rather condemn, where there is no other.

Now since the two Apostles, *Paul* and *James*, speak really of two Things, tho' one in Name; it cannot be wondred at, if an Effect be attributed to the One, and yet denied of the other.

However, since the Apostle *James*, not only denies any Man to be justified by *Faith* only, but also affirms that he is justified by *Works*; a further Solution (we confess) is necessary to the compleatly reconciling him with the Apostle *Paul*: And this we shall not put our selves to much Difficulty to find. For we are well satisfied, That St. *Paul* and St. *James* mean a diverse Justification, as well as *Faith*.

We are of Opinion, that when the Apostle *Paul* saith, *A Man is justified by Faith, without the Deeds of the Law*: He means nothing less by Justification than that Act of God's free Grace, wherein he pardoneth all our Sins, and accepteth us as righteous in his Sight, &c. Whereas when the Apostle *James* affirms, *That a Man is justified by Works*; he is rather to be understood of a manifestative or evidential Justification: viz. Whereby our Justification in the Sight of God, thro' Christ's Righteousness imputed and received by Faith, becomes satisfactorily evidenced to our own Consciences, is in some Measure manifested to the World of Mankind in the present State, but more fully at the Day of the righteous Judgment of God; when God shall bring every Work of Man upon the publick Stage; that the Sincerity of good Men's Faith, the Reality of their Justification by Grace, whilst on Earth, and the Rectitude of divine Justice, in openly pronouncing them justified, may the more illustriously appear. Now if (as we said before respecting Faith) St. *Paul's* Justification and St. *James's* are not the same, but different Things, there is no Cause why we should perplex ourselves about a Contradiction in their Writings, which can be no more than imaginary.

Mr. *Balch* knows well enough, that this Solution is not our own Invention, but that it hath perhaps as often been offered, as the Objection hath been made. The Reverend Mr. *President WILLARD*, above-mentioned, saith thus upon the Subject; " There is a twofold Justification, more especially
 " to be taken Notice of: there is a *Justification before God*, which flows from
 " his imputing to us the Righteousness of Christ; And there is a *Justification*
 " *on before Men*, and in our own Consciences.----As to the *Latter* of these,
 " our *Works* do serve to our Justification, which is the Thing aimed at in
 " *James* 2. 20, 21. But in Respect of the *Former*, it is only *Faith* that
 " is concerned in it." And the Reverend Dr. *COTTON MATHER*, in his *Everlasting Gospel*, not only agrees with Mr. *Willard*, in the Method of reconciling the two Apostles; but illustrates the Matter farther, by declaring the different Views and Aims, which they had in writing the two Passages. " The Question discoursed by *Paul* is, How a guilty Person may
 " come to be acquitted by the Lord from all the Guilt that lies upon him?
 " The Answer to this Question is, Not by any Works of our own, but
 " only by the Righteousness of our Lord *Jesus Christ*, which is, on our Part,
 " only

“ only by *Faith* apply'd to us.---- The Question discour'd by *James* is,
 “ Whether a Man pretending to *Faith* in the Righteousness of the Lord
 “ Jesus Christ, shall be *saved*; tho' he continue without the *Works* of an
 “ holy Life agreeable thereunto? The Answer to this Question is, No:
 “ Such a Man hath no *saving Faith* at all.”

Furthermore, Inasmuch as the Reverend *Divinity-Professor* hath, in his
 publick Lectures, copiously handled this Subject; we, upon various Ac-
 counts, chuse to transcribe his Thoughts more largely.

Now in his Attempt to reconcile St. *Paul* and St. *James*; after that he
 had considered, First, Whether these two Apostles do not mean different
 Things, by the *Deeds of the Law*, and *Works*; and rejected the Supposition;
 ---He proceeds,

Secondly,

“ To consider, Whether they can be reconcil'd by the *different* Senses of
 “ the Word *Faith*”? And thereto answers as follows.

“ I believe it to be certain, that they use the Word *Faith* in very
 “ different Senses. And yet

“ I believe, this won't serve to reconcile them.

“ I think it certain, *That the two Apostles use the Word FAITH in very*
 “ *different Senses: Or that it is far from being the same Sort of Faith, which*
 “ *they both speak of.* The Apostle *Paul* speaks of Faith in Jesus Christ; now
 “ this---consists in a Reception of him, in all those Offices of Trust and
 “ Dignity, Love and Grace, which he executes as the one Mediator be-
 “ tween God and Man. It consists in an hearty Consent that he should *Be*
 “ all that to us, and *Do* all that for us, which God the Father sent him to
 “ be and to do, in order to recover us from that State of Sin and Misery,
 “ we were plung'd into by our Apostacy from God. It carries in the very
 “ Nature of it, not only a Reliance on the Efficacy of Christ's Priesthood;
 “ but also an hearty Submission to him, in his Prophetick and Kingly Offices:
 “ And so cannot but be an active and effectual Principle of all holy Obe-
 “ dience. Nothing short of this, is the Faith spoken of by the Apostle *Paul*,
 “ and by which he maintains, that we are *justified, without the Deeds of the*
 “ *Law: i. e. The Justification, and not the Faith, which he speaks of, is*
 “ *without the Deeds of the Law.* The Deeds of the Moral Law, are the
 “ natural and necessary Fruits of the Faith concerning which he speaks: But
 “ they have not the same Interest and Influence in our Justification, with
 “ the Principle from whence they never fail to proceed. But thus much for
 “ the Faith spoken of by the Apostle *Paul*; and this is what is called in Scrip-
 “ ture, believing in Christ, or on him.

“ Whereas the *Faith* spoken of by the Apostle *James*, may rather be call'd
 “ a believing of him, than in him: For it hath no Regard to Christ in his
 “ *Sacerdotal* or *Regal*, but only in his *Prophetick* Office. It consists in a bare
 “ Assent of the Understanding, to the Truths delivered by Christ; without
 “ any effectual Influence of this Belief on our Heart and Life. It is such a
 “ Faith as hath not *Good Works* flowing from it; such a Faith, as resembles

“ the hypocritical Wishes of a covetous *Worldling*, who, when he hath the
 “ good Things of this Life in store by him, only saith to his needy Brother,
 “ *Be warmed and filled*; but gives him nothing but his empty Farewel-Bles-
 “ sing of, *Depart in Peace*; and is glad he can be so rid of him. In fine, it
 “ is such a Faith, as may consist with the Wickedness of *Devils*. No won-
 “ der then, that the Apostle tells us, it will not *profit*, and cannot *save* us.
 “ And if he had said only, *that a Man is not justified* by such a Faith as this,
 “ no Body would ever have imagined, that there was any Contrariety in his
 “ *Doctrine*, to that of the Apostle Paul: But since he adds, *that a Man is*
 “ *justified by Works*, and by them intends the same, which I have shewn un-
 “ der the preceeding Head, that the Apostle Paul maintains we are justified
 “ *without*; it is manifest, that the two Apostles cannot be reconcil'd by the
 “ very different Senses in which they use the Word *Faith*; unless they use
 “ the Word *justify* in different Senses also. And therefore we shall now
 “ proceed to consider,

“ Thirdly, *How they differ in the Use of this Word*: And how from this
 “ Difference their Doctrines appear consistent with each other.

“ Now, that the Word *justify*, is used in a considerable Variety of Senses
 “ in the New-Testament, is evident, if we consider the Variety of Things,
 “ to which our *Justification* is in different Respects ascribed. Thus we are some-
 “ times said to be justified by the *Grace of God*; as it is that which induces him
 “ to deal with us after such a Manner. Sometimes we are said to be justified
 “ *thro' the Redemption which is in Jesus Christ*; as by that it is rendred con-
 “ sistent with the Honour, and Laws of God, and the Ends of Government,
 “ to forgive and accept such ill-deserving Creatures. Sometimes, again, we
 “ are said to be justified by *Faith*; as it is the Condition required by God,
 “ of our being interested in the Satisfaction and Merits of Christ's Obedience
 “ unto Death. To Conclude, We are sometimes said to be justified by our
 “ *Words*, and sometimes by our *Works*: And the Consideration of the *Former*
 “ of these, I think will help to lead us into the Sense in which we ought to
 “ understand the *Latter*. By thy *Words* (saith our Lord) *thou shalt be justified*.
 “ Matth. 12. 37. Now by this it is evident, that our Saviour cannot in-
 “ tend, that good *Words* justify us, either as the *meritorious Cause* of our Jus-
 “ tification; or as the *Condition* of our Interest in his Righteousness, who is
 “ the meritorious Cause of it. For nothing is plainer from the Scriptures,
 “ than that God looketh at the *Heart*, and requires that we give him *that*:
 “ And if our *Heart* be not right with him, and stedfast in his Covenant; he
 “ esteems good *Words* as nothing better than *flattering* him with our Mouth,
 “ and lying to him with our Tongue, *Psal.* 78. 36, 37.

“ And therefore, we can be said to be justified by our *Words*, only upon
 “ two Accounts; both of which, I think, are fairly intimated by our Lord
 “ himself, in what he had said before: Namely,

1. “ *That good Words may be a Token and Evidence of that good Principle*
 “ *within*, which is the Condition of our Acceptance with God. *For out of*
 “ *the Abundance of the Heart the Mouth speaketh. A good Man out of the good*
 “ *Treasure*

“ *Treasure of his Heart bringeth forth good Things ;* saith our Lord,
 “ Verses 34, 35.

And,

2. “ *That at the Day of Judgment, God will make Use of the Evidence to*
 “ *manifest the Righteousness of his Judgment, with Respect to those whom he will*
 “ *then justify.* For (saith our Lord, Verses 36, 37.) *every idle Word that Men*
 “ *shall speak, they shall give Account thereof in the Day of Judgment.* For by
 “ *thy Words thou shalt be justified ; and by thy Words thou shalt be condemned.*
 “ It will then be the Day of the Revelation of the righteous Judgment of God ;
 “ and therefore tho’ He himself, who searcheth the Hearts, and knoweth
 “ what is in Man, can’t stand in Need of Signs and Evidences, to enable him
 “ to discern and determine what’s right ; yet for the Satisfaction of Men and
 “ Angels, that his Judgment is according to the Truth ; he will make use of
 “ Evidences, and bring every *Word and Work* into Judgment, and determine
 “ the everlasting State of Men according to them, whether they have been
 “ good, or whether they have been evil.

“ Thus we are said to be justified by our *Words* ; not as if they had a pa-
 “ rallel Influence on our *Justification* with our *Faith*, or were equally with *that*
 “ a Condition of our Interest in the Righteousness of Christ ; but only as they
 “ are *Evidences* of the Sincerity of our Faith, and will be made use of accord-
 “ ingly by God, at the Day of Judgment : For according to a common Usage
 “ of Speech, we may be said to be *justified* by that which *evidences* our Case
 “ to be good, as well as by that which *makes* it good. And we may doubt-
 “ less with full as much Propriety be said to be *justified*, when we shall be
 “ *publickly acknowledged and acquitted* by God at the Day of Judgment ; as
 “ when we were *pardon’d* and treated by him as righteous Persons in the pre-
 “ sent Life. Now by our *Words* we shall be justified at the Day of Judg-
 “ ment, as they will then be produced as *Evidences*, that with our *Hearts* we
 “ have *believed* unto Righteousness.

“ And that this is much the Sense, in which the Apostle James affirms, a Man
 “ is justified by *Works*, namely, as *Evidences produced by God in a declarative*
 “ *Judgment, that his Faith was of the right Kind ;* is, I think, very manifest,
 “ from the preceeding Context : Where he saith, Verse 14, 15. That a
 “ *Faith* unattended with good *Works*, will not profit a Man, and cannot save
 “ him. Because that *Faith*, if it have not *Works*, is dead, being alone. To
 “ which he adds, Verse 18. Shew me thy *Faith without thy Works ;* and I
 “ will shew thee my *Faith by my Works.* And again, Verse 20. Wilt thou
 “ know, O vain Man, that *Faith without Works, is dead ?*

“ From all which, I think, the Design of the Apostle to be plainly this :
 “ That such a *Faith*, as is not productive of Good *Works*, is not *justifying* and
 “ *saving Faith* ; and therefore that *Works* are necessary to prove a Man’s
 “ *Faith* to be of the right Kind : And that a Man is *justified by Works*, as an
 “ Evidence of this, in the *declarative Judgment* of God, appears from what
 “ follows in Verse 21. *Was not Abraham our Father justified by Works, when*
 “ *he had offered Isaac his Son upon the Altar ?* In which Words the Apostle
 “ manifestly

“ manifestly refers to that Declaration of God, concerning *Abraham's* Sincerity, upon offering up *Isaac* his Son, Gen. 22. 12. *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me.* This extraordinary Instance of *Abraham's* Obedience was a demonstrative Evidence, that his *Heart was right with God*; and that his *Faith*, which produced it, was of the right Kind. For it is elsewhere mention'd as a Fruit and Evidence of his *Faith*, Heb. 11. 17. *By Faith Abraham, when he was tried, offered up Isaac.* And the Apostle *James* here saith, that in this Act of Obedience, *Faith wrought with his Works.* And that this *Work justified him*, only as an Evidence of the Reality of the good Principle within, which produc'd it, is manifest from the very Words of God's Declaration concerning it abovesaid.

“ The Sum of all is, that we are justified by *Faith*, as the Condition of our Interest in Christ's Righteousness; and we are justified by *Works*, as the Evidence that our Faith in Christ is of the right Sort; that it is an hearty Reception of him in his *prophetick* and *regal* Offices, as well as a Reliance on the Efficacy of his Priesthood. We are justified in the former Sense, whenever we sincerely receive Christ in all his Offices: For then we are in an Estate of Pardon and Favour with God. We are justified in the latter Sense, whenever it appears to us from the Fruits of it, that our Faith is genuine; and whenever God shall be pleased to declare his Approbation and Acceptance of us: Which he may possibly do upon some extraordinary Occasions in this Life, as in the Case of *Abraham*; and which he certainly will do, at the Day of Judgment, when Christ will say to them on his right Hand, *Come, ye Blessed of my Father, &c.-----For I was an hungred, and ye gave me Meat; thirsty, and ye gave me Drink, &c.* It is Justification in the former Sense, concerning which the Apostle *Paul* affirms, that it is by *Faith, without the Deeds of the Law.* It is Justification in the latter Sense, which the Apostle *James* maintains to be by *Works, and not by Faith only.*

“ And now nothing can be more consistent, than these two Things; namely, on the one Hand, that it should not be by any other Grace, nor by good Works, but by *Faith only*, that we are united to CHRIST; upon which he is made of God *Righteousness* to us; and yet on the other Hand, that good *Works* should be necessary to evidence the Sincerity of our Hearts, and the Genuineness of our Faith, both to our own Consciences, and to the World about us: And that for the latter of these Purposes, they should be publickly produced, before Angels and Men, by our supream Judge, at the last Day.

Thus our Readers have Mr. *Professor's* Method of Reconciliation of *St. Paul* and *St. James*, respecting their supposed Opposition to each other. And we have lately seen the Reverend Mr. *Dickinson* reconciling the two Apostles nearly after the same Manner, in the 15th of his *familiar Letters* lately published, and which we bless God for.

But

But Mr. Balch, it seems, cannot persuade himself to be of this Opinion, i. e. That St. James's Justification is a different one from St. Paul's. He insists, that it must be the *same* Justification; arguing---

1. "That both the Apostles produce the *same* Instances of justified Persons." (Page 6.) We suppose, it is the one Instance of Abraham, which he refers to. (For we don't find *Rahab* mentioned by Paul, with this View, tho' she is by James.) His Argumentation, if we understand him, is this. Since the *same* Abraham is mentioned by Paul, as an Instance of Justification by Faith, without Works, and by James as an Example of Justification by Works, it must be the *same* Justification, that both these Apostles mean. But for our Part we own, that we are not sensible of the Force of this Argument; nor see why the same Person, whom one Apostle declares to have been *really* justified in the Sight of God, by an Act of free Grace; may not with Propriety enough be affirm'd by another Apostle to have been *declaratively* and *evidentially* justified also.

But then,

2. Mr. Balch objects further, that "St. James uses the Word *saved*, as well as justified. Ver. 14. *Can Faith save him?*" But what he would argue from this, we are utterly at a Loss: We readily allow, that the Faith which the Apostle is here speaking of so disparagingly, is not a *saving* Faith, but a fruitless Profession and Boast of Faith: Neither indeed are the Works which he here recommends, *justifying*, or *saving*, unless *relatively*, or rather *argumentatively* consider'd; i. e. as evidential of that internal and cordial Acceptance of Christ, to which Salvation doth really belong.

3. In the same Page, Mr. Balch speaking of St. James, says, "And in the Text, where he is most opposite to the Apostle Paul, it is impossible to understand him, as speaking of the Justification of our Faith in the Sight of Men, and make Sense and Truth of what he says." Yea, he adds presently after, "For according to this Interpretation it would be, *Ye see then how that by Works a Man's Faith is justified in the Sight of Men, and not by Faith only*: Which besides the Obscurity and Barbarity of the Expression, would imply, that a Man's Faith might be justified in the Sight of Men, partly by his Faith, without any Fruits or Effects appearing in his Life and Conversation."

For our own Part, we choose rather to adhere to the Interpretation given above, viz. That the Apostle James speaks here of a *manifestative* or *evidential* Justification, i. e. whereby our Justification in the Sight of God becomes satisfactorily evident to our own Consciences, and to the World, and shall be made apparent to Men and Angels at the last Day; because this Method of Expression seems more clear, and less liable to Cavils.

However we deny not, but that some who think perhaps not very diversely from us, have express'd their Thoughts, something after the Manner, as Mr. Balch has represented them, viz. That St. James speaks concerning "the Justification of our Faith before Men"; tho' some of those Writers go further and say, "before God, as well as Men;"---understanding the Justification here spoken

of, to mean only the *Believer's Approbation*.---And by *Faith only* they understand a *Faith* that consists in naked Assent or meer Profession; a *Faith* which is *alone*, and *vain*, and *dead*.---But they and we agree well enough: For that whereby our *Faith* is manifested and evidenced to be sincere or cordial (which are chiefly our *Good Works*) by the same are we manifestatively or evidentially *justified*; Since it is by *Faith* that we are really *justified* in the Sight of God. And we verily believe, that if Mr. *Balch* had taken the same Pains to find out the Meaning of those Divines, who say, That St. *James* intends the *Justification of our Faith in the Sight of Men*, and to set it in a fair Light, which he has taken to make it absurd; he would have found it consistent eno^t with *Sense*, if not with *Truth* also. Their Meaning seems to be no more than this, in the Words of Dr. *Manton's* Exposition of *James's* Epistle, who is of Opinion, that “the *Justification* here spoken of, is not so much of the *Person*, as of the *Faith*.”---“*Justified by Works*, that is (says he) *declared* to be just, by his *Works*, before God and the World,”---“*acquitted from Hypocrisy*,”---“*approved to be sincere*: For he is said to be *justified*, in the Phrase of our Apostle, whose *Faith* appeareth to be good and right, or who is *found* just and righteous; as Christ is said to be *manifested in the Flesh*, but *justified in the Spirit*, i. e. approved to be God.”---He adds, “*And not by Faith only*, i. e. not by bare naked Profession, or dead vain Faith, such as consisteth in a meer Assent or empty Speculation, which is so far from *justifying*, that 'tis not properly *Faith*.”---“A bare *Profession of Faith* is not enough to *acquit us of Hypocrisy*.”---“*By Works* we are before God and Men approved to have a right Faith.”---All this is plainly agreeable to the Scope of the Apostle *James's* Disputation in this Chapter.

Another Objection of Mr. *Balch's* against this Interpretation of St. *James*, not a little surprizeth us. It occurs in the same 6th Page. “The Apostle very well knew, that *Justification of our Faith*, or of any Thing else meerly in the Sight of *Men*, was not a Thing of great Importance.”

And are then the having it *manifested* to our own Consciences, and Fellow-Christians, that we are thro' Faith pardoned of God, made accepted in and thro' the Beloved; or our having him *testifying* of us publicly before the World; and God's finally before Angels and Men at the great Day declaring and pronouncing us *justified by Faith*, & producing our good *Works as Evidences*, to vindicate our Sincerity and his Justice; are these (we say) Things of trifling Moment, and unworthy to be treated of by an Apostle?---And yet this is what they mean, who insist that St. *James* speaks concerning the *Justification of our Faith before Men*.

We now proceed,

II. To complain of Mr. *Balch's* not having given us the true scriptural Account of *Faith*, in his Sermon, and that either as *justifying* or as *sanctifying*.

They, who affirm, that a Man is *justified by Faith alone*, suppose, that in the Doctrine of *Faith*, there is to be considered, not only the speculative Approbation of the *Judgment*, concerning the Saviour; but an Act of the *Will* also, in

in which, by the special powerful Operation of the gracious Spirit, the Man cordially accepts, consents to, and depends upon this Saviour, in all his mediatorial Offices, and for all his saving Benefits: More especially, rejecting and loathing *his own Righteousness* as filthy Rags, he hath his Eye upon and Hope in *Christ's Righteousness* for *Justification* before God. They think, that the Redeemer's Righteousness must be made their's, by some Way or other; and this, they think, on their Part, can be only by an hearty Acceptance and Dependance. And they take it amiss that Mr. Balch, when treating on the Subject of Faith, hath, in a great Measure, divested it of its very *Nature, Beauty and Influence*; making it to subsist either in pure *Speculation*, "A meer naked Assent to revealed Truths;" or in *Speculation joined with Works*, "Faith joined with the *Fruits of Faith*," and "The *Obedience of Faith*." For tho' he sometimes speaks concerning the *Necessity of Men's Will's consenting to Christ*, yet this and some other Sentences of the like Import, do plainly, by the Context, relate to Christ only as a King, to denote that we must be *governed by his Precepts*, Page 9.---And we have unwillingly overlook'd it, if there be any Declaration in his Sermon, of the necessity of our hearty *Acceptance and Dependance on Christ's Righteousness* imputed to us for *Justification* before God; or any Sentence wherein such Doctrine is imported.

Mr. Balch hath in his Writings, with which we are concern'd, sometimes made Use of Dr. MANTON's Judgment; we also having a great Esteem of that Author, do beg Leave to offer some few Sentences from him, relating to Man's *Justification by imputed Righteousness*, received and made ours by *Faith*, uniting us to him, who is the Fountain of Righteousness. Vol. III. Page 133.

" There is no having this *Righteousness* from CHRIST, but by *Imputation*.
 " ----For *Christ* is said to be *made Righteousness*, 1 Cor. 1. 30. *Righteousness* is said to be *imputed without Works*, Rom. 4. 6. And *Faith* is *imputed for Righteousness*, Rom. 4. 22.----To clear the Proposition. It must be by *Imputation*, (1) Because this *Righteousness* must be in *Justification*, in the justified Person. This *Righteousness* must one Way or other *belong to the Person justified*; otherwise the Lord cannot look upon us as *righteous*. The Man was cast out, that had not on him the *Wedding Garment*, Matth. 22. 11, 12, 13. Now by *Infusion* it cannot be; all *inherent Righteousness* being imperfect: Therefore it must be by *Imputation*.
 " (2) Consider what *Imputation* is. To *impute* is to reckon a Thing to our Score and Account; and those Things are said to be *imputed to us*, which are *accounted ours*, to all Intents and Purposes, as if they were our own. Now in this Sense our Sins were *imputed to Christ*, and *Christ's Righteousness* is *imputed to us*: The Apostle makes the Parallel, 2 Cor. 5. 21. *For he hath made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him*.-----There is no *Imputation*, but by *Union*. All Interest is founded in *Union*: Gal. 3. 27. *As many of you as have been baptized into Christ, have put on Christ*. All his Merits and Satisfaction are theirs, as if performed in their own Persons. 1 Cor. 1. 31. *Of him are*

“ ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness,
 “ and Sanctification, and Redemption. We are interested in all, as we are in
 “ him: By being one with Christ, we put him on. There is no Union, but
 “ by Faith.---Rom. 10. 10. *With the Heart Man believeth unto Righteousness.*
 “ It is the Ordination of God, that this Grace should unite us to Christ, and
 “ so give us a Right to all that is in Christ.” Thus he.

And now if any one can shew us this *Imputation* of Christ's Righteousness to us, this *Union* to Christ, whereby his Righteousness becomes imputed or accounted to us, or that *Faith* in Christ whereby such an Union can be made,--- in Mr. Balch's Sermon, we will readily acknowledge, that we have mistaken him.

Furthermore, another blessed Operation of *Faith* is, that it *sanctifies*, i. e. it is an internal Instrument of this in the Hand of the Holy Spirit; a gracious Principle within the Man, whereby he denies Ungodliness and worldly Lusts, and lives soberly, righteously and godly. For it is the closing Act on Man's Part, whereby his Soul becomes united to Christ, and partakes of his gracious Fullness. Hence those Passages, Acts 5. 9. --- *Purifying their Hearts by Faith.* 2 Cor. 5. 17. *Therefore if any Man be in Christ, he is a new Creature; old Things are passed away, behold, all Things are become new.* Gal. 2. 20. *I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God.*

But now where shall we find such a *Faith* as this, in Mr. Balch's Performance? To be sure, not such is his Faith in the large Sense (as he calls it) i. e. *A meer naked Assent to revealed Truths, and Works joined together; or Faith with the Fruits of Faith.* To suppose this, would be to confound the Principle and Practice one with another: Christianity, as he calls it, would be the Principle of itself; and yet would also be the Fruit. But himself easeth us of the Trouble of much Enquiry in the Case, by declaring that *his Faith* in the strict Sense, i. e. *a meer naked Assent to revealed Truths*, is what he accounts the internal Root and Principle of all that Gospel-Obedience and Christian Practice, which he and we contend for. See Page 30. “ These are both, my Bre-
 “ thren, essential Parts of Christianity, *Faith* and *Practice*: Let us not, under
 “ Pretence of exalting one, decry the other. Without all Controversy, *Faith*
 “ is a most divine and heavenly Thing, and has the Preference, as it is the Root
 “ and Principle of the other: And yet in regard that *Practice* is the End to
 “ which it is designed, *Faith* is very fitly said to be made perfect by Works; and
 “ is justly esteemed altogether useless and insignificant without them.

To any one who reads this Paragraph, and compares it with many other Passages of his Sermon, we think it is plain enough, that *his Faith*, as it here stands in Opposition to *Practice*, is the same which he also calls *a meer naked Assent to revealed Truths*, and elsewhere allows that it may be possessed by very bad Men and even Devils. Yet this *meer naked Assent*, this Faith of bad Men and Devils, is (it seems) a most divine and heavenly Thing: Which Clauses how far they are consistent, we leave at present. Nor are we very well satisfied in Mr. Balch's making this *Faith*, which bad Men or Devils are capable of, the

Root

Root and Principle of christian Practice. As to the Word *Root*, inasmuch as it is used but figuratively, we shall not say much: However, since the known Office of the *Root* is to convey all necessary Juices from the *Earth* to the several Parts of the *Tree*, for it's Growth and Fertility; and this meer naked, and dead *Assent* to revealed Truths, hath no analogous Influence on the *Man* that is the Subject of it, we think Mr. *Balch* not very happy in his *Metaphor*. But what doth he mean, when he calls it a *Principle* of christian Practice? Doth he intend, that it is something within the *Man*, effectually inclining him to live and act as a Christian; or something which the *divine Spirit*, when and where he pleases, makes Use of, in bringing Men to true Christianity? One would be apt to conclude, he meant in the former Sense, since he saith, it is a *divine and heavenly Thing*: Only then it would follow, that all who had this meer naked *Assent* to revealed Truths, would be wrought upon to become real Christians, which he don't believe: And on the other Hand, if he means, That it is an unactive, ineffectual Principle, which lies dormant, and without Fruit, until another supernatural Principle, of greater Efficacy, be infused from above, to set it to work, we think it very improperly call'd a *Principle*.

After all, we readily grant, that there is such a *Faith*, as Mr. *Balch* speaks of, viz. "A meer naked Assent to revealed Truths:" A *Faith*, which being without Works, is dead. But at the same Time, we maintain, that it is a Thing rather similar to Faith, than Faith itself; the Image of it, rather than the Reality. For the meer naked *Assent* is rather an Effect of Education, Example, and meer moral Reasoning, than founded on an Apprehension of God's Verity: And yet all theological Faith, as it hath divine Revelation for it's Object, so it hath God's Truth for a Motive and Security. And we utterly deny that Faith or Assent (meer naked Assent) to be the Root and Principle of Gospel-Holiness and Obedience; however God may make Use of it, in his working true Faith, in the Hearts of his Elect.

We bless God, we are from the Scriptures inform'd of a better Faith, than the *Sermon* before us (for what we can see) has described. When God is about to execute his eternal Purposes, of justifying and sanctifying any of those Vessels of Mercy, whom he hath ordained to Glory, he commands the Light to shine into those Minds, which the God of this World hath blinded and darkened; to shine into them, after such a Manner, as fully to convince them of the Reality of all the Truths of Revelation, from the Infallibility and Verity of the Mouth that spake them: And at the same Time that the Sinner's Eyes are opened to see the certainty of these Truths, he has also the Necessity, Importance, and Happiness of the good Things offered in the Gospel, made to appear to him in so strong and convincing a Light, that by divine Co-operation therewith, his Heart with it's Affections is won to love, chase and embrace them. He not only in way of Assent owns Christ's Right; saying, *Rabbi, Thou art the Son of God, thou art the King of Israel*; but in way of full free Consent, Trust and Dependance, cries out to him, *My Lord, and my God*. Such a Faith as this, by accepting Christ & depending on him, makes him in all his Offices, and with all his Benefits, ours. In particular, it makes him our Sanctification,

i. e. it procures him to *dwell in us by his Spirit*, with his enlightening and sanctifying Influences ; and so is an universal, perpetual and effectual *Principle* within us, whence all those *Fruits of Righteousness* proceed, which thro' Jesus Christ are to the Praise and Glory of God. *John 15. 4, 5.* ' Abide in me, and I in you. As the Branch cannot bear Fruit of itself, except it abide in the Vine : No more can ye, except ye abide in me. I am the Vine, and ye are the Branches : He that abideth in me, and I in him, the same bringeth forth much Fruit ; for without me ye can do nothing.' And *Rom. 7. 4.* ' That ye should be married to another, even to him who is raised from the Dead, that we should bring forth Fruit unto God.'

III. We come at length to complain of Mr. Balch, as *Misrepresenting* (in our Apprehension) the *Tenets* of such as think diversely from him in this Point, viz. who think Men to be *justified by Faith alone*, exclusively of the *Works* of the *Moral Law* from the Office of *justifying*. And that our Readers may see that we complain not without Cause, they are desired to take Notice, That He having in his Sermon given an unscriptural, defective Account of *Faith* (as hath been shewed above) is pleased to impose upon us one of his Kinds of Faith, as our *justifying Faith* ; and then to dispute against that Faith, as insufficient *alone* to justify. Mr. Balch knows well eno^g, that we whom he dissents from in his Sermon, acknowledge a *two fold* Notion of *Faith*, spoken of in the Scriptures. The one, a *meer naked Assent to revealed Truths*, as himself calls it : The other a *cordial Entertainment* of the Truth as it is in Jesus ; a receiving the Truth in the *Love of it*, particularly respecting *Christ* and the *Redemption* in him ; an hearty Reception of the *Gospel-Saviour*, in all his mediatorial Offices, with *Trust* and *Confidence in him* ; by which Reception, we are so far united to him, that we not only partake of his *justifying Righteousness*, but also have him *living in us by his Spirit*, as a Fountain of *sanctifying Influences*, whereby we are dispos'd and enabled to all holy Obedience and good Works : Mr. Balch (we say) knows this to be our Opinion concerning *Faith* ; and that it's Faith in the *latter* Notion of it, which we intend, when we affirm that it *alone justifies* ; inasmuch as the *Obedience* (or *Good Works*) which it produceth, has (in our thought) no Influence in the Affair of a *Sinner's* being *absolved* from the Curse of the Law ; tho' we confess, at the same Time, it has the Power of an *Evidence* in the Case of a *Believer's* being *approved* as an Heir of the Blessing of the Gospel.

In order therefore to his treating us fairly, and as one that contended for the Truth ; he ought to have proved, either that this our Notion of *Faith* is *unscriptural* and erroneous, or that such a *Faith* is insufficient to *Justification*.

Whereas, far otherwise, Mr. Balch ranging his Thoughts in a very diverse Method, and making a double Faith also, the one a *meer naked Assent to revealed Truths*, the other this *naked Assent* and *Works joined together* ; will yet needs have it, that *we*, who tho' we allow *Works*, as necessary Effects, to flow from *Faith*, yet assert *Faith only* to *justify*, must mean his *meer naked Assent to revealed Truths*, and so build our *Justification* on this miserable Foundation.

And

And this, notwithstanding that Persons of much less Penetration than he, can easily distinguish between our being justified *alone by Faith*, and by a Faith which is *alone*. † And altho' he cannot be ignorant, " that it is maintain'd " by the Assertors of Justification by FAITH ALONE, that the Faith by which we are justified, is evermore attended with all other Graces, which accompany Salvation; and that it is an active abiding Principle of Obedience to the Will of God " &c. as above: Notwithstanding all this, a Supposition, that we place Justification in this *meer naked Assent*, &c. is the Shadow with which Mr. Balch fights, throughout his Sermon. And in Consequence of this Set of Principles, which he *injuriously* fathers upon us, he implicitly reckons us with *Antinomians* and *Libertines*, who shut christian Morality out of their Divinity; arguing against us all along, as if conflicting with those execrable Sects of Men, and *vindicating himself* as one that suffer'd in his Reputation, for pleading the Cause of Gospel-Obedience.

That it may appear, we do not wrong Mr. Balch, in this our Remark upon his Representations and Reasonings, we shall recite a few Sentences from his Discourse. Thus, Page 15th, speaking concerning the Apostle Paul's Passage in Rom. 3. 28. he saith thus, " He asserts the Necessity of Faith, and the Sufficiency of that alone, in order to Salvation. But then, methinks, we may easily apprehend, that by Faith, when thus used, he must needs intend Christianity; not only a believing, but a *conforming our selves* to the Gospel of Christ; ---not only an Assent to the Doctrines, and confiding in the Promises; but also a Consent to be *govern'd* by the Rules and Precepts of the same; ---A *living well*, as well as looking for the blessed Hope, and trusting in the Mercy of God, thro' the Merits of Christ, for eternal Happiness. And if so, then by the *Deeds of the Law*, he cannot possibly mean (what *Libertines* and *Antinomians* would fain have him to mean) *Moral Righteousness and Obedience*; but he must intend the *Jewish Rites and Ceremonies*". Had Mr. Balch distinguish'd here, and said, That *Libertines* and *Antinomians* abuse the Interpretation, which we put upon St. Paul's Words, to wicked Error and Licentiousness; it would have been, tho' altogether impertinent to his Purpose, yet a true Observation, and we should not have complain'd: But as his Words now stand, we can interpret him no otherwise, than as meaning that they are *Libertines* and *Antinomians*, who would fain have the Apostle intend, That a Man is justified by Faith, without the *Deeds of the Moral Law*. And this injurious Representation is stronger yet, in the following Passage, Page 20th, " But can the Scriptures teach (can they be supposed to teach) that *relying* on the Mercy of God and the Merits of Christ for Salvation, is all that God requires of us? Can it be made the only Condition of Happiness, that we *fondly* and certainly *expect* and *depend* upon it? Can it be made the Design of the Revelation God hath given us, to *dissolve* the Obligations

† Obj. *Fides ergo justificaret, si sola esset, sine Dilectione, &c.* Resp. *Non sequitur. Oculi soli vident; at non vident, si soli sint, & in capite revulsi. Pareus.*

“ of natural Religion. And the End of our Saviour’s appearing be, not to take
 “ away Sin, and destroy the Works of the Devil; but to set Men down easy in
 “ their Sins; and so leave them to serve the Devil, without the least fear of
 “ displeasing their Maker on that Account? ” — The great Subject which Mr.
 Balch insists upon in this Sermon, is, That Gospel Obedience or Good Works have
 a Part in Man’s Justification; in Opposition to those who think that the Scrip-
 tures, and more especially St. Paul’s Epistles, assert our Justification by Faith,
 without these Moral Works. And therefore, either these Expostulations of his
 are all foreign to his Purpose (which can’t be supposed in a Gentleman of so
 much Connexion of Thought as Mr. Balch is) or else their Intent is to insinuate,
 That such as affirm Justification by Faith, without the concurring Influence of
 the Works of the Moral Law, are guilty of all the black Things contained in
 those Interrogatories, viz. “ Making divine Revelation to dissolve the Obliga-
 tions of natural Religion, denying that our Saviour appeared to destroy the Works
 of the Devil; and making it the End of his Coming to set Men down easy in
 their Sins, and so leave them to serve the Devil, without the least Fear of dis-
 pleasing their Maker.”

To the same Purpose, we read him Page 24th, “ This is certainly one of
 “ the greatest Indignities offered to the Gospel of our Saviour, That because
 “ there are several Passages in it, which speak with Contempt of the Jewish
 “ Rites and Ceremonies, when Men were fond of them, after they were abo-
 “ lished; and which blame those who adhered to them, after God had ap-
 “ pointed and revealed a new Way of serving him and obtaining his Favour;
 “ therefore to think, that Christian Obedience may be treated in the same Man-
 “ ner, and that those who adhere to the Gospel of Christ, and contend for a
 “ sincere Conformity to the Precepts, are alike faulty Self-Justiciaries.” All
 this also is founded on the same unaccountable Supposition, viz. That all they
 who call Men faulty Self-Justiciaries, on their expecting to be justified for their
 Obedience; do bestow the same odious Terms on those who are conscientious to
 yield Obedience.

Again, Page 25. “ Yet if a Man talks of Obedience, and pleads the Ne-
 “ cessity of a Good Life; he is immediately going about to establish his own
 “ Righteousness, or is seeking for Justification as it were by the Works of the Law.”
 We heartily acknowledge the Necessity of Obedience and a Good Life; and
 if Mr. Balch should talk and preach ever so often and warmly for them, yea,
 if he should affirm constantly, that they who have believed in God, should be careful
 to maintain Good Works, we should not be offended at him: But if he make this
 Obedience or Good Works a Condition of our receiving Christ’s Righteous-
 ness for Justification, we will not clear him of going about to establish his own
 Righteousness; or seeking for Justification as it were by the Works of the Law.

Furthermore, at the Bottom of the Page last mention’d, he says, “ Cer-
 “ tainly such may be thought (and cannot but be thought) to have a very
 “ great Degree of Enmity to Good Works, who will venture thus to load
 “ them with Disgrace, at the Expence of such a profane Abuse of the Scrip-
 “ ture.” But who are they, that manifest such an Enmity to Good Works?
 Why,

Why, they who will not allow them a Place in Man's Justification, tho' they at the same Time plead the Necessity of them, as much as Mr. Balch doth. And who are the *profane Abusers* of the Scripture? Why, they who do not understand the Apostle in *Rom. 3. 28*, and other Places, as excluding only the *Jewish Rites and Ceremonies* (as himself understands him) but apprehend him as shutting out *Moral Works* too, from any Share in our Justification. That these are the Persons whom he finds *Enemies to Good Works*, and *profane Abusers* of the Scripture, any one may see, that reads what goes before in his Discourse. Respecting himself, we cheerfully abate the Word *Profane*, yet take the Liberty of saying, that, who hath abused some Parts of the Scripture, more especially those two Texts of it, which stand in the Front of his Sermon, we believe his Readers need not go far to find.

Once more, Page 30. "Let us not then be drawn into the least Contempt of *Good Works*, how bitterly and vehemently soever any may decry them, and us upon that Account: But let us still shew our Faith by our Works, and challenge our Adversaries to shew (if they can) theirs without them." We are not those Adversaries that ever yet thought or spake contemptuously of *Good Works*: So much greater Friends are we to *Good Works*, than Mr. Balch, that in our Divinity we provide and acknowledge a Principle, whence they may flow; whereas he owns no such Thing. But in respect of Justification, we do indeed think of them with Contempt, lest we should put Contempt upon the *Grace of God, and the Redemption which is in Jesus Christ*.

After all, to do Justice to Mr. Balch; we confess our sorrowful Apprehension, that there is but too much ground in general for the Complaint in several Places of his Sermon; That many orthodox and faithful Ministers, meerly for Preaching up Christ in his *Regal Office*, demanding of their Hearers Obedience to his Laws, and insisting that they who pretend to be Believers, should shew their Faith by their Works, have suffered the unjust Reproach of *Legal Preachers*. And this perhaps more in the *late Times*, than before. However, that this is all, "that they who in these Times are branded and stigmatiz'd for *Legal Preachers* (Preachers of Works) and who are every where cried out upon, as not fit to live, as leading their People blindfold to Destruction,---do contend for," as he says Page 19th, we cannot allow. Mr. Balch himself, we think, has gone much beyond this; and tho' we do not pretend to judge between him and his aggrieved Brethren, having never heard the Cause, yet we are sure, such Preaching as we find in the Sermon we are now concerned with, would not be pleasing to us. And we leave it with him to consider, how far his real and apparent Defection from the *Form of sound Words* may have been the unhappy Occasion of many innocent Persons of his Order suffering Reproach.

Secondly, We proceed to take Notice of some unsound Points of Doctrine, which we find rehearsed and defended against some of his accusing Brethren, in his *Appendix* to a *Pamphlet*, published by him, bearing Date *Sept. 11. 1744*.

And respecting these *Articles*, we think, Mr. Balch will have no Reason to complain, if we sometimes should consider the *Doctrines* contained in them, with

with Relation to Doctrines delivered in the *Sermon* which we have already remark'd upon, and compare his *Explications* therewith.

I. The *Article* which he first rehearseth and defendeth, is this, "*Communion with God consists in receiving Blessings and returning Thanks.*"

Concerning which we would say,

1. That if this Description of Communion with God, be consider'd as it stands, we think it *defective*; it being not sufficiently *distinguished*. Here's nothing determining the Nature of the Blessings received, or discovering the internal Principle and Frame from and with which the Thanks are returned. And yet Communion with God is understood of a gracious Intercourse. Here's nothing in the Description, that forbids the Reader's understanding Communion with God to consist, on the one Hand, in a meer Participation in the common Favours of his Providence, Food, Raiment, &c; and on the other Side, in the bare *Opus Operatum*, the meer outward Performance of the Duty of Thanksgiving, without any Grace in the Heart: Which is indeed the Method of Duty practis'd in the *Romish Church*, to say so many Prayers, do so many Alms, &c. without any Regard what Part the Soul acts in the Work. Wicked Men may enjoy such a Communion with God, as well as good Ones. They receive *Corn, Wine, and Oyl* from him, and they also can *draw near him with their Mouth*, and *honour him with their Lips*; and yet 'tis past all dispute, that God can have no Communion properly with such as are unreconciled, and unconformed to him.

But then,

2. Mr. *Balch* will reply, that he hath so explain'd this his Description of Communion with God, as to obviate these Objections. He lets us know, that he hath occasionally said, "*That Communion with God intends a gracious Intercourse or Commerce between him and his sinful Creatures here on the Earth.*" Again, he denies that *wicked Men* have Communion with God. Yea, he acknowledges the necessary Operations of the *Holy Spirit* in this Communion: And plainly makes spiritual gracious Blessings, to be the Blessings received. "*When God by his Spirit, accompanying the Word, enlightens, sanctifies, and comforts a Believer; and the Believer in return, fears, loves, and rejoices in God, and sets himself to serve and honour him, by a faithful and zealous Discharge of his Duty; such an one may be said to walk with God, or to lead a Life of holy Communion with him.*" We have nothing to say against this his secondary Description. -- However, we can't help observing,

1. That Mr. *Balch* doth not absolutely deny his having described Communion with God, in the Terms of the Charge.

One would be ready to think him Conceding it. "*I shall say but little to this, how heinous soever it may appear in some People's Eyes. If I have taught no more than this of Communion with God.*" --- Now if Mr. *Balch* did suffer so defective a Description to drop from him at any Time; we think he can't in Reason wonder, that any intelligent Hearer should dislike it, until his Explication came.

2. We

2. We are sorry to see, that however Mr. *Balch* hath at length explain'd himself more satisfactorily upon Communion with God ; yet this Explication is accompanied with so much Justification of the Terms of his old defective Description. He seems loth to give it up at last. Which Fondness of his for it gives farther Reason to think, that it was his own real Off-spring. " I shall say but little to this, how heinous soever it may seem in some People's Eyes: It seems to me, that if I have taught no more than this, of Communion with God ; it is more, however, than those who find Fault with it, have understood." Hence also to justify himself in describing Communion with God, as he is charg'd with doing, he cites Dr. *Manton* as agreeing with him in the Description. " According to Dr. *Manton*, it consists in *Donatives* and *Duties*, i. e. (if I understand him right) in Gifts and Blessings by God bestowed upon us, & Duties by us performed to him." Now if we have found the Place in Dr. *Manton*, which Mr. *Balch* refers to, viz. his Sermon on Cant. 1. 12. there is something of Unfairness in the Citation : For the *Doct^r* doth not say, That " Communion with God consists in Donatives and Duties," as Mr. *Balch* has represented him ; but that " in all Act of Communion with God, there is an Interchange of Donatives and Duties." How much this latter differs from the former, we leave to the Judgment of our Readers. If Mr. *Balch* had look'd a few Lines farther into the *Doct^r*'s Sermon, he would have found what much better agrees with his own secondary Description, than his primary. " All Communion must needs be mutual, and consists in Acts of Grace from Christ to us, and Acts of Love from us to him."

Mr. *Balch* goes on, II. " The next Thing I am charg'd with, is saying, That ' there was no need of applying the *Blood of Christ* for our cleansing.' The utmost Occasion I ever gave for which foul Aspersions, was only this ; that apprehending one speaking of the *Blood of Christ*, to understand it in the gross literal Sense, I told him, he did not seem to understand himself ; it was not the material *Blood* of Christ, taken in that gross Sense, that would cleanse the Heart, or purge away Sin ; that by the *Blood of Christ*, when used in such a Manner, we were to understand the Vertue and Merit of his *Death*, and the Efficacy of that pure and holy *Doctrin*e, which he ratified thereby."

If Mr. *Balch* was sensible, that any of his Flock had imbib'd so dark and gross a Conception of divine Things as this ; we think he did well thus to correct and instruct them : And if what he hath here said, be the whole Truth, relating to that Affair, we think, his Complainants have accus'd him, in a Case wherein he did not deserve it.

Mr. *Balch* goes on in wiping off the Charge, by saying, " And I can cheerfully Appeal to my constant Hearers, and to all that know me, whether it is possible that this Article should be true in any other Sense. It never entered into my Heart. I know that there is no other Name given under Heaven among Men, but the Name of Christ, whereby we must or can be saved." But he will nevertheless suffer us to say, that there have been

Persons, who spake as honourably and strongly of Christ's Name and Merits as himself doth; acknowledging also with him, that there is no other Name than that of Jesus, whereby Salvation can be obtained; and yet have made a Jest of the *Application* of those Merits; i. e. the particular Application of them to the Person to be justified, which is performed on God's Part by *Imputation*, and on Man's Part by the Acceptance of *Faith*. Now tho' we do not accuse Mr. *Balch*, as guilty according to the Charge of the Article; yet we heartily wish he had in his other Writings, especially the *Sermon* above considered, made Provision of a suitable and sufficient Method of *applying* the Merits of Christ's Blood. (For we think his *Faith* will utterly fail of performing this Office.) Had he done this, it would much more effectually have silenc'd his Accusers, and vindicated his Reputation, than all his Affirmations and Negations to that End will do.----- We wish also he had explain'd himself clearly as to "the Virtue and Merit of Christ's *Death*, and the Efficacy of his *Doctrine*," how he understands them, and how he distinguishes between them.

The next Article is,

III. "That *Paul* was a good Man before he was converted as he went to *Damascus*, and that that Conversion was only from *Judaism* to *Christianity*."

In Reference to this we say,

1. That we concur with Mr. *Balch* in his Sentiments with respect to the Conversion of some both *Jews* and *Profelytes*, of which we read in the New-Testament. But yet it is certain, that in some Sense *Paul* was not in *Christ*, † before his Journey to *Damascus*; nor can we easily believe that he was a good Man, i. e. a regenerate Man, because as *Love to the Brethren* is a genuine Character which pertains to all of this Kind, so on the contrary we suppose that a rooted and implacable *Enmity* towards them that live in all good Conscience before God (in a far better Sense than *Paul* had done) is sufficient to determine that the Person hath not passed from *Death* to *Life*. And this *Enmity* *Paul* was infected with, until the blessed *JESUS* had appeared to him on the Way to *Damascus*.

2. Again, Tho' we readily concede to Mr. *Balch*, that it is not essential to Christianity, either to believe or disbelieve, that *Paul* was then a good Man: Yet nevertheless we are of the Opinion, that much more is requisite to denote a regenerate Man, than all that which is here alledged in Favour of *Paul*.

More particularly,

(1.) That he lived in all good Conscience before God (Acts 23. 1.) We suppose to be insufficient for this: Which we think will appear, if we consider in what Sense *Paul* used the Phrase. And here we may observe,

1. That there is a good Conscience in a legal Sense; that is, when a Man is conscious to himself that both his Person and his Actions are innocent, and free from Sin, even in the Eye of the Law. A good Conscience, in this Sense, no meer Man since the Fall has in this Life attained to.

† Rom. 16. 7.

2. There is a *good Conscience* in an *evangelical* Sense ; as when a Man is conscious to himself, that his Person is *accepted of God in Christ*, * and that he is upright in his Walk, or sincere in his Obedience to the whole revealed Will of God.

A *good Conscience* in this Sense ever supposeth the *Righteousness of Faith* : For none have it but they whose *Consciences* are, by the *Blood of Christ*, purged from *dead Works*, to serve the living God. † ---- But a Believer, being accepted of God in Christ, may have a *good Conscience*, tho' he be not righteous absolutely with that perfect inherent Righteousness, which the moral Law exacts : Because he knows that God, in the new Covenant, graciously accepts of that universal and sincere Obedience to his revealed Will, being the *Obedience of Faith*, notwithstanding it is very imperfect in the Eye of the moral Law. Yet every sincere Christian is *pressing forward* toward perfect Holiness and Righteousness : And we know that his *Righteousness* must exceed the Righteousness of a *Pharisee* ; otherwise he cannot enter into the Kingdom of God.

3. There is a *good Conscience* in a yet lower Sense of the Phrase, i. e. a meer moral Sense : Which arises to a Man from his having followed uprightly the Guidance or Direction of *Equity* and *Reason*, according to the *Light* (either of Nature or of Revelation) which is in him, in the doing of any business whatsoever. In this Sense the *Gentiles*, when they act with Reason and Justice in any Affair, may be said to have a *good Conscience* ; their *Conscience* witnesseth || to their Integrity, and their *Thots* excuse them from having done any Evil.

And many Examples we have in the *Heathen*, who in the Practice of sundry Virtues have been most worthy of Imitation. Yet, observe here, That no Unbeliever can have a *good Conscience* in the *evangelical* Sense. For, as the Person of an Infidel is not washed from the Pollution of Sin, so neither is his *Way*, or Course of Life : And tho' many of his Actions are laudable, and with respect to them, his *Conscience* be morally good, yet with respect to the same Actions his *Conscience* may, in the *evangelical* Sense, be defiled. The *Heathen* act uprightly, according to the Light that is in them, in the Reverence which they pay to their *Priests*, and in offering of Sacrifices to the *false Deities* which they worship : Yet their *Conscience* therein is defiled. ---- *Abimelech* had a *good Conscience*, when he essay'd to take another Man's Wife to his Bed. † But suppose that she had not been a married, but a single Woman, his *Conscience*, in that Action, would not have been free from the Pollution of Error. And concerning them that are defiled and unbelieving, in general, the Apostle observes, that *unto them nothing is pure, but even their Mind and Conscience is defiled*. Tit. 1. 15. Hence it appears, that a Man may have a *good Conscience* (i. e. morally so) with respect to many of his *Actions*, and yet not be a *good Man*. And this we suppose to have been the Case of *Paul*, before his Conversion, in his journey to *Damascus*.

Object. If it be objected, that *Paul* had a good Conscience, not with Respect to some particular Actions, but *universally*, according to the Letter of

* Eph. 1. 6. † Heb. 9. 14. || Rom. 2. 14. † Gen. 20. 5.

the Text, Acts 23. 1. *I have lived in all good Conscience before God until this Day.*

Answ. We answer that the Greek Word translated, *I have lived*, has no Reference to the Series or Course of his Life in general; but only to his Behaviour consider'd as a *Citizen*, or Member of the Common-wealth of the *Jews*; as appears to learned Men, from the Notation thereof. However he had lived in other Respects, yet he had been no *mover of Sedition*, he had not attempted to raise up the People, either in the *Synagogue* or in the *City* *. He never went about to profane the *Temple*, nor had he done to the *Jews* any Wrong. But with Respect to these Particulars, had behaved with all good Conscience before God until that very Day. Nor can we imagine that *Paul* should, in his Answer before the Council, attempt to clear himself of any Thing that he was not accused of; or that he was yet so much of a *Pharisee*, as to boast of a holy and spotless Life from his Infancy, before the Council, when he was not accused of any Thing but of transgressing the Law of the *Jews*.

2. Neither does *Paul's* professing himself to have been blameless, touching the Righteousness which is in the Law, prove that he was a good Man. Because whosoever goeth about to establish that Righteousness, doth not submit to the Righteousness of God, i. e. to the Righteousness of Faith, Rom. 10. 3,---6. And so long as any Man shall imagine, that he may be justified by the Righteousness which is of the Law, verily *Christ* shall profit him nothing; but his Mediation shall be to him in vain. †

3. Nor was *Paul's* Proficiency in the *Jews* Religion, above many of his Equals, any Proof of his having been a good Man. Because that was not a Religion taught of God in the sacred Scriptures: But as the Apostle himself informs us, it was the Tradition of their Fathers ‡.

The next ARTICLE is,

IV. That *wherever the Gospel is read or preached, there is a Sufficiency of the Spirit afforded to make it effectual to Salvation.*

Concerning which we say,

1. That we harmonize with Mr. *Balch* in the Doctrine, which he would advance from this Principle, viz. "That Men ought to be warned not to grieve the Holy Spirit, not to receive the Grace of God in vain," &c. For we believe with him, "that the Misery of wicked Men, who finally perish from under the Gospel, will be owing to their own Carelessness and Negligence."

2. Yet we judge that this Doctrine does not stand in need of a false Principle to support it; as we esteem this to be, viz. That *wherever the Gospel is read or preached* &c. (as before)--It is with Grief of Mind that we observe some Persons to abuse the Doctrine of that spiritual Impotence, which has invaded our Nature by the Fall, to Sloth and Negligence. And had Mr. *Balch* only asserted, that this Impotence or Weakness in unregenerate Men lyes in their Wills, that 'tis chosen and obstinate, and consists in their voluntary resisting the Grace that is offered them, and that there is in the Mediator such Provision made

* Acts 24. 12. † Gal. 2. 21. ‡ Gal. 1. 14.

for Men's Assistance, as well as Acceptance, as will be *sufficient* to render their Sloth, and Negligence in the Use of Means, forever *inexcusable* in the Eye of every rational and impartial Mind ; we should have had nothing to object. But we can by no means believe, that there is a *Sufficiency of the Spirit* to remove this Obstinacy of the Will, actually vouchsafed to *every Person* that sits under the Gospel, and to make it *effectual to Salvation*. For we think 'tis evident, by that which Mr. Balch has said in Defence of his Assertion, that he intends there is a Sufficiency of the Spirit afforded to make the Gospel *effectual to Salvation to every individual Person*, who either *reads or hears the Gospel* read or preached. For these are his Words ; " To say, that the Gospel-Salvation is insufficient, is not only to contradict the Apostle, who affirms that " *Grace abounds and reigns in the Gospel Dispensation* ; but it is also (in my " Opinion) to *charge God with Foolishness*, in not having calculated and proportion'd the Means to the End. And with *Unrighteousness* too, in that " he will punish and aggravate the Condemnation of wicked Men, for their " having abused Gospel-Light and Grace ; when yet it was never accompanied " with a *Sufficiency of the Spirit to make it effectual to Salvation*."

To which Words he adds, " Let those who can bear such *Consequences* maintain the *Opinion*." By which he means this Opinion (if we understand him) that there is not a *Sufficiency of the Spirit* accompanying the Gospel, to make it *effectual to Salvation*, to *every individual Person* that reads it or hears it read or preached. But notwithstanding all that Mr. Balch hath said, or any other which we have seen, it don't appear to us that this *Opinion*, at which he seems to have such Indignation, either militates against any Affirmation of the *Apostle*, or is pregnant with the horrid *Consequences*, which he mentions.

1. We can't conceive why this *Opinion* should be tho't to contradict the *Apostle*. May not the Gospel be the *Ministration of the Spirit*, and the *Power of God unto Salvation* to every one that believeth ; altho' there be not a *Sufficiency of the Spirit* accompanying it, to make it *effectual to Salvation to every individual Person* that reads it, or hears it preached ? And may not *Grace abound and reign in the Gospel-Dispensation*, in all them who have received an *Abundance of Grace and of the Gift of Righteousness*, even unto *Life eternal* ; * while others have not That Grace afforded them which is *effectual* to set them free from the reigning Power of Sin and Death. We can discern no Contradiction to any Thing which the *Apostle* has asserted, if these Questions be answered in the Affirmative.---Moreover, we know that altho' there be but *few chosen*, compared with the *many called*, yet absolutely considered, there is a *great Multitude which no Man can number*, unto whom *Grace abounds* and in whom it reigns unto eternal Life. *Rev. 7. 9.*

2. Neither can we think that this *Opinion* is pregnant with the *Consequences* which Mr. Balch mentions. More particularly,

(1.) It does not " *charge God with Foolishness*, in not having calculated and proportion'd the Means to the End.

* Rom. 5. 17, 21.

Mr. Balch will grant, that a Person's Aversion from the Use of *Means* does in no wise detract from the *Aptitude* of the Means to the *End*. And that if this Aversion be removed from some by a greater Measure of the *Spirit* given to them, than to others, they may find the Means wisely adapted to the *End*; while the slothful Person perishes in the disuse or neglect of the Means.

Moreover, we distinguish between a bare Use of Means, and a *Blessing* attending the Use of them. The *Husbandman* will not, in the Use of the best Means, attain his *End* without a divine *Blessing* attending the Use of them: And God may cause the *Harvest* to fail, not because of his neglecting the Means, but for some other Offence; nor should he then be excus'd from the Charge of Impiety, if he should impute his want of Success to the *Folly* of the Means, wherein his God hath instructed him. God has obliged us to *work out our own Salvation with Fear and Trembling*, in the Use of Means: But still he reserves the Blessing in his own Hand. He does not give us *Grace*, as a Rector or Judge, according to any stated *Law*; but as a sovereign Benefactor, he works in us to *Will and to Do according to his own good Pleasure*, Phil. 2. 13.

(2.) Neither does this Opinion imply a Charge of "*Unrighteousness* in God; in that he will punish and aggravate the *Condemnation* of wicked Men for their having abused Gospel-Light and Grace, when yet it was never accompanied with a *Sufficiency of the Spirit* to make it effectual to their Salvation."

Mr. Balch does not pretend, that God affords to "any Man *Grace* eno' at once to go thro' and accomplish the whole Work of his Salvation, but that so much is given as may be sufficient to that which is nextly and immediately required of him; on a Man's improving of which, he may from the divine Goodness hope for more." And now we say, Suppose the Man does not improve the first *Light and Grace* given him, which is sufficient for that which is nextly and immediately required of him, but abuses this Gospel Light and Grace, yea, and continues in this Abuse for many Years, neglecting so much as once seriously to consider of the powerful Motives which are set before him in the Gospel, to excite him to turn and live; in this Case we cannot conceive why God may not, without any Shadow of *Injustice*, punish him for that Abuse of Gospel-Light and Grace, with a more sore Punishment, than if that Light and Grace had not been given, or not been so long continued to him. For whether God would, or would not, have given him more Grace, on Condition of his improving the first, that alters not the Case with Respect to his Justice in punishing him for the Abuse of that Grace which he had already received.

And we firmly believe, that not only wicked Men who are favoured with the Gospel, but also the very best of God's gracious Servants, have so often abused Gospel-Light and Grace, as that God might (if he saw fit) withdraw his Grace and Favour from them, and punish them, yea and aggravate their *Condemnation* too, for such Abuses, without any Imputation of *Unrighteousness* in God, even in their own Consciences. See *Psal.* 130. 3.

And now having essay'd to free this Opinion from Contradiction to the Apostle; and from the horrid Consequences which Mr. Balch would deduce from it;

we proceed in the next Place to consider the *contrary Opinion*, which he endeavours to establish; viz. "That *wherever* the Gospel is read or preached, there is a *Sufficiency of the Spirit* afforded, to make it *effectual to Salvation*."

Mr. Balch, in the Explication and Defence of this Principle, saith; "It is not pretended that *wicked Men* have in *Fact* all that Grace given them, that *good Men* have; but that the *Reason* why they have not, is because they *resist, refuse, or receive in vain*, the Grace first given." But we inquire, *whence* is it that they thus resist, refuse or receive in vain the Grace when it's first given; which, it seems, good Men do not? And *what* is it that makes the latter to differ from the former? Was it not a larger Measure of the first Grace given to these, which removed their *Aversion* from their Duty, and proved *effectual* to excite them to that which was *nextly and immediately* required of them; when yet the *first Grace* given to the *other* was not sufficient to overcome the *Obstinacy* of their *Wills*? Or were these, by Nature, more inclined to Virtue, than those?

The judicious Doctor Sanderfon observes, That it is the *rotten Principle* and Foundation of the whole Frame of *Pelagianism*, viz. *Faciendi quod in se est, Deus non potest, non debet, denegare Gratiā*. "That to him who does what in him lyes, God cannot, he ought not to deny his Grace." * And we suppose that he calls it a *rotten Principle*, because the *Hypothesis* or Supposition contained in it is *false*; namely, that there are in *Fact* unregenerate Men found under the Gospel, who *do all that in them lies* in order to their Conversion. For we believe that however impotent Men are in a State of Nature to that which is spiritually good, yet there never was an unregenerate Man who did all that he might have done, by the Help of common Grace, towards his own Conversion, or ever will be; no, nor any regenerate Man that does what in him lyes for the Furtherance or Increase of Grace in himself.

So long as *Sin dwelleth* in any Person, he will *resist the Grace of God*, more or less, even tho' he be not under the Dominion of Sin, but under the Influence of Grace in the main Bent of his Walk. Gal. 5. 17. *The Flesh lusteth against the Spirit*. And as to unregenerate Men, who are under the reigning Power and Dominion of Sin, they are so far from doing what they might do (considered as rational Creatures) towards their own Conversion, that they are utterly *unwilling* that God himself should *work in them that which is well pleasing in his Sight*: And if they are so far enlightned, that they discern the Necessity of their Conversion, in order to their escaping the Damnation of Hell, and pray to God for renewing Grace, yet such is their Love to Sin, that their Heart will, like *Austin's* of old, say, *Not yet, Lord*; but let me enjoy the Pleasures of Sin somewhat longer first. So that if Mr. Balch, when he asserts a *Sufficiency of the Spirit* to accompany the Gospel, to make it *effectual to Salvation* to them that *read or hear it*, intends it *only* of those Readers or Hearers who do *never resist, refuse, or receive in vain the first Grace given*; We then verily believe, that (if this were really the Case) there would *not* be a Sufficiency of

* Sermon on I Chron. 21. 29.

Spirit to make the Gospel effectual to Salvation to *any* Person at all : Because, as we judge, there are *none* but what do more or less *resist*, or *refuse*, or *receive in vain the first Grace*.

We observe, that the *Papists* generally make but little Difference (if any at all) between that which they call *sufficient Grace* and *effectual Grace*. They say, that there is *Grace* accompanying the Gospel-Dispensation, *sufficient* to enable all that live under it, to be *willing* to believe, to be converted, and to work that which is good. *

And this supposed Grace the *Remonstrants* call both *sufficient* and *effectual*, in a different Sense. *Sufficient* (say they) because *Vim habet producendi effectum*, it hath Power to produce the Effect ; and *effectual*, when by the Co-operation of the *Will* of the Person, it actually attains to the Effect : Yet so that by the Wickedness of the Person it might have been without the Effect. As when a Man opens the Door to a Prisoner, takes off his Fetters, and reaches out his Hand to him, &c. the Prisoner has then a *sufficient* Power to escape, and to gain his Liberty ; and if he exerts himself and actually goes forth, it is then an *effectual* Power : But if he is *unwilling* to go forth, and chuses still to remain where he was, then the *Grace* or Favour shewn him, altho' it was *sufficient*, yet it proved not effectual for his Enlargement. †

But to this we say, we cannot believe, that the Fetters are taken off from the Prisoner, until he is actually *willing* to go forth, nor until it becomes utterly impossible for him to prevail on himself to be willing to continue in Sin. Moreover, 'tis obvious to all, that the *sufficient Grace*, which they speak of, is not in it's own Nature effectual : but the *Efficacy* thereof depends on the *Will* of *Man*, and not on the Influence of the *Spirit* of God upon the Heart.

Nor can we think any other of it than the *Jansenists* do, *viz.* That it never had, nor will have any Effect on the *Will* of any Man, from the Fall of *Adam* until the Day of Judgment. ‡

And if this only be the *sufficient* or *effectual Grace*, which Mr. Balch pleads for, we cannot but think his Opinion contradictory to those Words of our blessed Saviour, *All that the Father giveth me, shall come unto me*, John 6. 37. and fertile of many very dismal Consequences, besides this, *viz.* That God may be *frustrated* of his Purpose of *Grace* towards his Elect ; which if any can bear, let them maintain the Opinion. For our Part, we firmly believe, that the Father has given to Jesus Christ his Son, Power over all Flesh, for this End, That he should give eternal Life to as many as the Father hath given him, Joh. 17. 2. And that neither the Purpose of the Father, nor Design of the Son, shall be disannulled.

Moreover, Whereas Mr. Balch saith, he “ believes that God is good, and “ that he has no Pleasure in the Death of Sinners ; but has done, to prevent it, “ whatever became a wise, and righteous, and merciful Father and Gover-

* Bellarm. Contr. 3d. de Grat. & Lib. arbit. Lib. 1. Cap. 2. as quoted by Turret. † Vid Phil. Limb. Theol. Christ. Lib. 4. Cap. 12.

‡ Jansf. in August. Lib. 3. Cap. 3. as quoted by Tur.

“nour, to do :” We reply, that we believe in the same Perfections of God also ; and are perswaded that he did what became such an infinitely perfect and glorious Being, so related to his Creatures, to prevent the Apostacy of the *Angels*, which kept not their first State, and to prevent the Fall of our *first Parents* in Paradise ; yea, and that he now does nothing unbecoming his Perfections, or his Relation towards that very numerous Part of Mankind, from whom he is pleased to with-hold *the Grace of God which bringeth Salvation*, || even in the Light of the glorious Gospel of Reconciliation.

Again, we heartily concur with Mr. *Balch*, in the following Words ; “ I believe, that if any *Man* is sensible of his *Need* of divine Grace and Wisdom, “ and asks it of God, disposed to improve it for his *Glory* and his own and others “ Good, it shall be given him.” But then we add, that we also believe, that the *Person* here described has already received that *Grace*, which we ourselves, according to the Scripture, * call *effectual*.

V. Mr. *Balch* saith, “ The next Particular is, *And that it was only the practical Part that was wanting, to make Men happy.*” Passing by what himself hath spoken under this Article, in his own Vindication ; we shall only say, That if he understands the *practical Part* in Opposition to the barren Knowledge, meer naked Assent, and empty Profession, which is all the Religion of Multitudes who live under the Gospel ; then his *practical Part* will take in justifying Faith in Jesus Christ, with all those blessed Fruits, whereof it is the Principle : And we shall heartily join him, in his Judgment, and be troubled with such as complain of so sound Doctrine. But if by the *practical Part* Mr. *Balch* intends, what he sometimes in his Sermon, upon which we have remark’d, calls *Christian Obedience, Moral Righteousness, Good Works, Well-doing, &c.* And when he saith, these are *what is only wanting to make Men happy*, if he mean, that this *Practical Part* will make Men happy, without that cordial Reception of Christ’s justifying and sanctifying Influences, by a sincere Faith, concerning which we have spoken in our View of his Sermon : in this Light we cannot say with him, *that it is the practical Part only, that is wanting to make Men happy*. For the Absence of this Faith makes it impossible that the true practical Part of Religion should have a Being : An empty Shew, and lifeless Carcase of Religion there may be, and only such.

VI. “ The next Article is a Passage taken from a Sermon I preached about “ three Years ago ; when speaking of the young Man that came to our “ viour, and ask’d him, *What he should do that he might have Eternal Life* “ say, *that our Lord saw no ill Intention in him, at this Time, nor suspected an* “ If Mr. *Balch* when he said, “ Our Lord saw no ill Intention in him” &c. meant only, that our Lord look’d upon him as not coming with the Treachery and Malice of the Scribes and Pharisees in his Heart, or Hypocrisy of the Multitude who followed him for the Sake of his Loaves, for carnal and finister

Ends ; but as coming to him with some Degree of Reverence and Honour of him, and a morally sincere Desire of being instructed of him in the Way of Salvation : If (we say) Mr. *Balch* means no more than this, we have little or nothing to object against it. Mr. *Balch*, we hope, don't think that this young Man was without Faults, or that our Lord saw them not. Dr. *Manton* takes notice of two gross Faults in him, viz. " He asked in the Pharisees Sense, *What good Thing should he do?*---His next Fault was his *love of Riches and worldly Things*---And the Love wherewith Christ loved this young Man, the Dr. supposeth to be that of *Courtesy and Pity* only.

We hasten to another ARTICLE, viz.

VII. " That *Man* by Nature is more inclined to Virtue, than Vice."

We can't but esteem this to be very unsound, even according to the Sense in which Mr. *Balch* has explained the Word *Nature*, if by *Virtue* he intends a Series of truly virtuous Actions, that *Patient Continuance in well-doing*, or righteous Course of Life, which is *acceptable to God thro' Christ*, and which he will reward with eternal Life. His Words are these ; " If then you will " take the Word *Nature* as we are obliged to do in this Place (viz. *Rom. 2. 14.*) and several others, I might well enough say, That by *Nature* we are " more inclined to *Virtue*, than *Vice*. For *Reason* and *Conscience*, said I, are al- " ways on the Side of *Virtue*, and never dispose Men to *Vice* and *Wickedness*."

We readily grant, that the Law of Nature, *impressed on the Heart of Man* at his Creation, is the Law of God, and the Rule of our Actions, as much as that which is printed in the *Bible* : And that this Law is not so far obliterated in the Minds of the *Gentiles*, but that they do, by the Light thereof, in many Things, discern the Difference between Right and Wrong, Just and Unjust, Virtue and Vice. And now seeing that " it is an unchangeable Law of " God, which he established by an Ordinance of Nature in our first Creation, " that the *Will* of every Man (which is the Fountain whence all our Actions " immediately flow) should conform itself to the Judgment of the practick " *Understanding*, or *Conscience*, as to it's proper and immediate Rule, and yield " itself to be guided thereby || : " Hence it would follow, That if the *Under- standing* were in no wise darkened, but clearly discerned in all Cases (as the *Gentiles* did in many) the Difference between Virtue and Vice, then Reason and Conscience would indeed alway be on the Side of Virtue, and never dis- pose Men to Wickedness and Vice. And the Fault (in Case of Sin) would then be in the *Will* only ; because Reason shew'd the right Way, and Con- science determin'd for that, but the Will took the *Wrong*. Whereas now, on the other Hand, if the Understanding be dark, and thro' Error point out a wrong Way, and the Conscience judge it to be right and good, and the Will follow it, the Fault is then chiefly in the Understanding and Conscience, because the Will has been misguided thereby ; and in this Case it cannot be said, that the Man's Reason and Conscience are on the Side of *Virtue*, but the Reverse.

|| Dr. *Sanderfon's* Sermon on *Rom. 14. 23.*

And

And this we suppose to be the Case of fallen Man, more especially while he yet remains in an unconverted State : *The Light that is in him, is Darknefs ; and how great then is that Darknefs ?* †

The Gentiles, notwithstanding the dim Light of Nature, which they had from the Law written on their Hearts, *were alienated from the Light of God thro' the Ignorance which was in them, because of the Blindness of their Heart.* * Yea, they are said to have been not only under the *Power of Darknefs*, but even *Darknefs* itself. † And as to those who are favoured with divine Revelation, they are many of them destroyed for *Lack of Knowledge*. ‡ They sin grievously thro' false Reasonings ; and sometimes their *Conscience is seared as with a hot Iron*. Some do many Things, which are materially good, with wrong Ends ; pray and give Alms, *that they may be seen of Men* * ; essay to merit the Favour of God by Fasting and by the Performance of various Duties. † Others pitch upon sinful Means, to obtain a good End. Some esteem lawful Things to be unlawful, and censure their Neighbours for doing them : And others doubt of the Lawfulness of a Thing, and yet do it. Yea, there are those who (as *Paul* did) persecute and kill Christ's Disciples, and “ verily think that therein they do God Service.” And yet, according to *Mr. Balch*, “ Reason and Conscience are always on the Side of Vertue, and never dispose Men to Vice and Wickedness.”

We proceed to another ARTICLE, viz.

VIII. “ That *Morality* is the *Height of Christianity*.”

Upon which we briefly say as follows. The *moral Law* may be considered either as a *Covenant*, or as a *Rule*.

In the first Sense, CHRIST has freed Believers from it. They are “ delivered from the Law, *Rom. 7. 6.* They are “ not under the Law, *Rom. 6. 14.* Nor may any Person †† “ seek after Righteousness by Works of the Law,” if we consider the Law as a *Covenant of Life*.---But in the second Sense, Believers are under the Law to CHRIST. The *moral Law*, as a *Rule*, sheweth us the Difference between Good and Evil, Right and Wrong, Holy and Unholy. No Person therefore can be discharged of his Obligation to observe the Law, in any Case whatsoever. But Believers are under the strongest Bonds to fulfill the royal *Law of Love* ; yea, their Salvation partly consists in their Conformity to this Law. The happy Person, who is saved, not by *Works of Righteousness which he hath done*, but by the washing of Regeneration and the renewing of the Holy Ghost, is saved from Sin, which is but a swerving from the *moral Law*. He is set free from Enmity to GOD (which is but an Aversion from this Law) and he has the Image of God restored to him, which consists in his Conformity to the *moral Law*, considered as a Rule of Righteousness and true Holiness. If therefore, when it is asserted that *Morality* is the *Height of Christianity*, it be intended, that it is the great Design of the Gospel to sanctify us thro' Faith, and to bring

† Matth. 6. 23. * Eph. 4. 18. † Col. 1. 13. Eph. 5. 8.
‡ Hof. 4. 6. * Matth. 6. † Isai. 58. †† Rom. 9. 32.

us, thro' *Christ strengthening of us*, to the Obedience of the *moral Law*, consider'd not as a *Covenant*, but as a *Rule of Holiness* only ; and that we grow up towards the *Height and Perfection of Christianity*, not otherwise than as we *die unto Sin* and *live unto Righteousness*, by the Power of *Christ's Resurrection* ; or in other Words, Not otherwise than as *thro' the Supply of the Spirit of Christ*, we become more and more conform'd to the *moral Law*, in Heart and Life ; we then have nothing to object against this *Article* : but shall join with Mr. *Balch* in enforcing and inculcating the same, and in censuring them that advance the contrary Opinion, as *Anitnomians* and *Libertines*, truly unworthy of the christian Name.---To conclude,

Mr. *Balch* tells us, that he is charg'd farther, in two Articles. The first is " That I have said, *A certain Verse in the Bible is mistranslated.*" The Mistranslation is, as he after tells us, *Psal. 51. 5. Shapen in Iniquity*, which he had rather have read, *born or brought forth in Iniquity*. If this was all that gave Birth to the Complaint of any of his People, and Mr. *Balch* did not seek any Advantage by such an Alteration of the Translation, to enervate the scriptural Doctrine of the Moral Pollution of Man's Nature as he comes into the World ; we think, it was indeed too trifling a Thing to ground an Accusation upon.

The other Thing he is charg'd with, is saying, " *That a wicked Man could know as much of the Things of another World, as a good Man could*" ? To this we would say, That without all Doubt a good Man has a quite different View of all spiritual and divine Things, from what a natural Man hath : He knows them after another Manner altogether ; he sees that in the Truths of Religion and those that respect another World in particular, which the other doth not ; and they have a Power and Influence upon him, which the other feels not. But that the general Object of the good Man's Knowledge is necessarily greater than that of the wicked Man's, is what we can't be reason to believe. For, inasmuch as neither gracious, nor graceless Persons can ordinarily have any Knowledge of the Things of another World, other than what they learn from Scripture-Revelation ; and these Scripture-Revelations, doctrinally consider'd, are apprehended by humane Reason, in both regenerate and unregenerate ; and this Reason may possibly be even brighter and stronger in some Unregenerate, than in some Regenerate ; it appears, that wicked Men may in Respect of the Compass or Extent of their Knowledge, know as much of the Things of another World as good Men. We heartily wish every one of the Points of Doctrine whereof Mr. *Balch* has been accused, had been as innocent as this. It would have been a far greater Pleasure to us to have declared our Concurrence with him, than to have remonstrated against him.

F I N I S.

James Fortson

